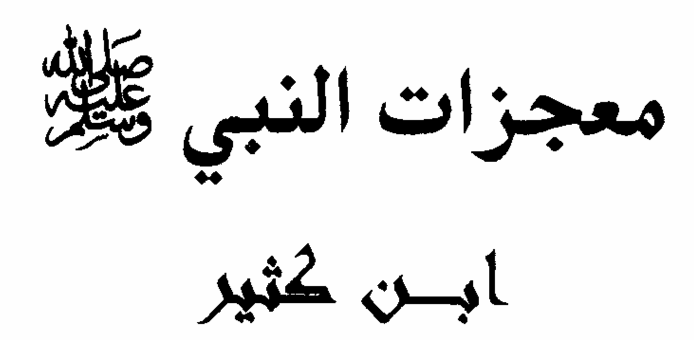
The Miracles of the Prophet ﷺ

Imâm Ibn Kathîr



Translated by
Dr. Nancy Eweiss

Edited by
Selma Cook

Dar Al-Manarah
For Translation, Publishing& Distribution

Dar Al-Manarah

For Translation, Publishing & Distribution - El-Mansoura - Egypt

Tel : 002050/384254 - Fax : 2310501

Hand phone : 012/3605049

P.O.BOX : 35738

دار المنـارة

للنشـر والتوزيـع والترجمـة

مصر المنصورة - ص.ب : ٣٥٧٣٨

ت: ٠٠٢٠٥٠/٣٨٤٢٥٤ - ف : ٢٣١٠٥٠١

محمول : ٠١٢/٣٦٠٥٠٤٩

Dar Al Kotob Library Number :
2001/13172
I.S.B.N: 977 - 6005 - 16 - 5

E. mail: almanarah40@hotmail.com

Table of Contents

Translator's Preface

All Praise is due to Allâh, the Most High, the Greatest and the Almighty. I testify that there is no god but Allâh, Who has no partner and that nothing is like unto Him. I testify that Muhammad ﷺ is the Messenger of Allâh. May the peace and blessings of Allâh be upon His Messenger, his family, his companions and his followers until the Day of Judgment.

Allâh the Almighty sent His Messengers and supported them with miracles to prove to those who belie them that they are really sent by Allâh. Before the advent of Muhammad ﷺ, those miracles were mainly material signs that could be seen and felt by the senses. However, Muhammad ﷺ was supported by the greatest and everlasting miracle- The Glorious Qu'ân, the Book of Allâh- which Allâh promised to preserve –Himself- until the Day of Judgment. Truly Allâh said:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (٩)   (الحجر: ٩)

"Verily We: It is We Who have sent down the Dhikr (i.e. the Qur'ân) and surely, We will guard it (from corruption)" (15:9).

The Prophet ﷺ was supported by many material signs, that all could see and which were narrated by the Companions of the Prophet ﷺ and were reported in many books of *Hadîth*.

This book, ***"The Miracles of the Prophet* ﷺ"** is extracted from the great book of *Ibn Kathîr*; ***"al-Bidâyah wan-Nihâyah";*** the greatest book ever written about the history of the world until the era which the author had lived through. *Imâm Ibn Kathîr*, was a scholar of *Hadîth*, so when he relates a *Hadîth*, he follows it by commenting on the chain of narrators and the text of the *Hadîth*. That is why, I chose to leave out (in this translation), the very weak or invented narrations, depending mainly on the comments of *Ibn Kathîr* and trying to adhere whenever possible to the sound *(Sahîh)* narrations or the good *(Hasan)* ones.

I must say though, that I have come across many interesting stories, for the first time, which proved to me that we -the Muslims- are not fully aware of the material miracles by which Allâh supported His Prophet, and we chose to remain under the impression that it is only the Qur'ân which is the miracle of our Prophet ﷺ.

I would like to express my appreciation to sister *Selma Cook* for her great efforts not only in editing

this work, but also for being a critical reader, who appreciates and understands what she is reading, giving interesting remarks, of which I benefited a great deal.

I hope that this valuable book will be a beneficial addition to the English Islâmic library, and I pray to Allâh to accept this humble effort, without Whose help and guidance, this work would not have been accomplished.

Nancy Eweiss

Introduction

All praise is due to Allâh and may the peace and blessings of Allâh be upon His Messenger Muhammad, his household, his companions, his followers and those who continue the call to Islam until the Day of Judgment.

This book, ***"The Miracles of the Prophet"*** is extracted from the famous history book, entitled ***"al-Bidâyah wan-Nihâyah"*** written by Imâm *Ibn Kathîr*. The miracles of the Prophet ﷺ were included in this encyclopedia under the heading "*The signs of Prophethood*". This book is spiritual nourishment for Muslim readers as it links them to the life of our holy Prophet ﷺ. It clarifies an aspect of his great character, which is supported by endless Divine power of which all the laws of the universe submit. For this reason, we observe that all creatures responded to him - with the will of Allâh the Almighty- in whichever way he chose. Trees followed him, stones praised and glorified Allâh in his hand, mountains communicated with him, birds and beasts spoke to him, the *Jinn* submitted to him and the devils were stricken upon hearing his name. There are many more miracles, which were narrated about him ﷺ. These miracles bewildered the minds of his contemporaries and their great impact was evident in silencing the tongues of those who

opposed his Message, while being a source of comfort to the believers.

The miracles of the Prophet ﷺ were so numerous, that it was impossible to count them all. Narrators of *Hadîth* reported them in authentic chains of narration that were subsequently transcribed by Muslim scholars. All the books of history and biography of the Prophet ﷺ or his companions, refer to some of these great miracles. These miracles prove that Allâh supported His Prophet ﷺ and granted him victory over his enemies.

The transcription of these miracles started very early, under the title *"The signs of prophethood"*. One of the earliest authors of these miracles was *Ibn Qutaybah,* who died in 267 AH followed by Imâm *Abû-Dâwûd as-Sajistânî,* who died in 275 AH who also wrote a book about the signs of prophecy, which was referred to by Imâm *Ibn Hajar* in his book *"Tahdhîb at-tahdhîb"*.

The life of the Prophet ﷺ is a great miracle:

There is no doubt that the life of the Prophet ﷺ is in itself a great miracle. *Imâm Ibn-Taymiyah* referred to this fact by saying, "The biography of the Prophet ﷺ, his attributes and manners, his sayings and deeds and his *Sharî'ah* are of the signs of his Prophecy". If this were the true miracle of the Prophet ﷺ, what would one say about the moral and material miracles, which Allâh bestowed upon him! The latter will be discussed in detail in this book, Inshâ' Allâh (Allâh willing).

The definition of a miracle:

Scholars have defined a miracle as an event, which violates the conventional laws of life. This kind of event occurs by the permission of Allâh through one of His Prophets, in order to prove His Prophecy and message.

It is customary that a miracle comes to defy human power and that this occurs in the same field in which those people have achieved some level of progress and development.

The sign of prophecy is a miracle, which Allâh reveals, through that Prophet, after the non-believers have defied him. It occurs in a way that renders them helpless to perform a similar feat. This miracle, is a testimony from Allâh that this Prophet, who came with this miracle is truthful in conveying this message, as

Allâh the Almighty does not support liars.

Types of miracles:

If we look at the miracles that supported Allâh's Prophets and Messengers throughout history, we will find that for each Prophet, there is a miracle that suits both his people and his time. This miracle, is either an action, such as the emergence of the she-camel of *Sâlih* from the mountain rocks, or the conversion of the stick of Moses into a snake and its swallowing of the magic of the magicians without leaving a single trace of it.

On the other hand, a miracle could be displayed in a negative form of action such as the fire in which *Ibrâhîm* was thrown, as it did not burn him when the non-believers cast him into it.

A miracle could also be manifested in the form of sayings, such as the words of the Glorious Qur'ân, which defies the rhetoric ability of the non-believers throughout the ages.

Miracles of the Prophet ﷺ

First: Moral miracles

The miracle of the Qur'ân:

The miracle of the Qur'ân, is both a moral and a material miracle. In the moral aspect, it is the revelation of the Qur'ân to the Prophet ﷺ, which in itself reflects the greatest of miracles, the most amazing sign and the clearest evidence, due to its miraculous linguistic structures that defies human beings and the jinn alike. They were both challenged to produce the like of the Qur'ân, but were unable to do so. The enemies of the Qur'ân were absolutely incapable of saying anything like it, even though they were motivated to oppose it, in addition to their traditional eloquence and fluency in Arabic. This challenge to produce something like the Qur'ân, went down to ten *Sûrahs* (chapters), but they still could not, and then even one *Sûrah* (chapter) but they were still incapable of producing anything like it. They were well aware that they could never do so and that no one could ever meet this challenge. Allâh, the Almighty says in the Qur'ân:

﴿قُلْ لَئِنْ اجْتَمَعَتْ الْإِنسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا(٨٨)﴾ (الإسراء: ٨٨)

"Say: "If the mankind and the Jinns were together to produce the like of this Qur'ân,

they could not produce the like thereof, even if they helped one another" (17:88).

This verse was revealed in *Makkah.* In *Sûrah at-Tûr (The Mount),* which was also revealed in *Makkah*, Allâh the Almighty says:

﴿أَمْ يَقُولُونَ تَقَوَّلَهُ بَل لَا يُؤْمِنُونَ (٣٣)﴾ (الطور:٣٣-٣٤)

"Or do they say: "He (Muhammad ﷺ) has forged it (this Qur'ân)?" Nay! They believe not! Let them then produce a recital like unto it (the Qur'ân) if they are truthful" (52: 33-34),

i.e. if you are truthful in saying that Muhammad ﷺ made this Qur'ân himself, then remember that he is a human being like you, so they should be able to say something similar to what he said.

Allâh the Almighty repeats in *Sûrah "al-Baqarah" (the cow)*, which was revealed in *Madînah,* the challenge to the non believers ..

﴿وَإِنْ كُنتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَأْتُوا بِسُورَةٍ مِنْ مِثْلِهِ
وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنتُمْ صَادِقِينَ(٢٣)﴾ (البقرة:٢٣)

"And if you are in doubt concerning that which We have sent down to Our slave (Muhammad ﷺ) then produce a Sûrah (chapter) of the like thereof and call your witnesses besides Allâh, if you are

truthful" (2:23).

Allâh the Almighty also said:

﴿أَمْ يَقُولُـــونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوَرٍ مِثْلِهِ مُفْتَرَيَاتٍ وَادْعُوا مَنْ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنتُمْ صَادِقِينَ(١٣)فَإِلَّمْ يَسْتَجِيبُوا لَكُـــمْ فَاعْلَمُوا أَنَّمَا أُنزِلَ بِعِلْمِ اللَّهِ وَأَنْ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ(١٤) ﴾ (هود:١٣-١٤)

"Or they say, "He (Prophet Muhammad ﷺ) forged it (the Qur'ân)". Say: "Bring you then ten forged Sûrah (chapters) like unto it, and call whomsoever you can, other than Allâh (to your help), if you speak the truth! If then they answer you not, know then that the Revelation (this Knowledge of Allâh and that Lâ ilâha illâ Huwa (none has the right to be worshipped but He)! Will you then be Muslims (those who submit to Islâm)?" (11:13-14).

Allah, Glorified be He also said:

﴿وَمَـــا كَـــانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَى مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّـــذِي بَـــيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ (٣٧) أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنْ اسْتَطَعْتُمْ مِـــنْ دُونِ اللَّـــهِ إِنْ كُنْتُمْ صَادِقِينَ(٣٨)بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِـــهِ وَلَمَّـــا يَأْتِهِمْ تَأْوِيلُهُ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ(٣٩)﴾ (يونس:٣٧-٣٩)

"And this Qur'ân is not such as could ever be produced by other than Allâh (Lord of the heavens and the earth), but it is a confirmation of (the Revelation) which was before it and a full explanation of the Book wherein there is no doubt from the Lord of the universe. Or do they say : "He (Muhammad ﷺ) has forged it?" Say: "Bring then a Sûrah (chapter) like unto it, and call upon whomsoever you can, besides Allâh, if you are truthful! Nay, they deny that ; the knowledge whereof they could not compass and whereof the interpretation has not yet come unto them. Thus see what was the end of the wrong-doers!" (10:37-39).

Allâh the Almighty clarified that human beings are unable to say anything like it (the Qur'ân), not ten Sûrah (chapters), not even one Sûrah. They would never be able to do so, as Allâh the Almighty says: ***"But if you do it not, and you can never do it"***, i.e. if you did not do this (in the past) and will not be able to do this in the future; which means they could not say anything like it, now or later.

If the Qur'ân was written by a human being, then that person would hesitate to throw out such a

challenge and thereby be exposed and suffer the repudiation of the people, contrary to what he originally intended. It is well known by every wise man, that Muhammad is the most rational creature of Allâh; the most wise and most perfect of all. He would never have taken such a step (saying the Qur'ân) unless he was certain that no one could ever produce anything like it. This is how it has been since the time of the Prophet ﷺ till now, that no one has ever been able to say anything like the Qur'ân, not even one Sûrah. It is impossible because the Qur'ân is the word of the Lord of the Universe, Allâh, and there is nothing like unto Him. He bears no similarity to any of His creation, in His Being, His Character or His Deeds. How then could the words of His creation, be similar to His words!

The non believers of the *Quraish* said – as Allâh told us in the Qur'ân:

﴿وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ(٣١)﴾ (الأنفال: ٣١)

"And when Our Verses are recited to them, they say: "We have heard this (the Qur'ân); if we wish we can say the like of this. This is nothing but tales of the ancients" (8:31).

There is no evidence to support their lie. If they

were truthful, they would not have said any such thing, but they know within themselves that they are lying, just as they know that they lied when they said :

﴿وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلًا(٥)﴾ (الفرقان:٥)

"Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon" (25:5).

Allâh the Almighty answered them saying,

﴿قُلْ أَنزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا رَحِيمًا(٦)﴾ (الفرقان:٦)

"Say: "It has been sent down by Him (Allâh) (the Real Lord of the heavens and earth) Who knows the secrets of the heavens and the earth, He is Oft-Forgiving, Most Merciful" (25:6),

which means that Allâh knows all the hidden secrets. That He is the Lord of the heavens and the earth, and knows all that took place (in the past), what will be (in the future), and even from what never took place, He knows what would have happened should it have occurred.

Aspects of the miracles of the Qur'ân:

Allâh the Almighty revealed to His slave and

messenger, the illiterate Prophet ﷺ the stories of the previous religions, which he did not know before. It was Allâh Who told him the stories of what took place in the past, together with what existed in reality, at that time. By doing so, Allâh makes a distinction between what is true and what is false, and that is the distinction, which the previous books differed in. Allâh the Almighty said:

﴿تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ(٤٩)﴾ (هود:٤٩)

"This is of the news of the unseen which We reveal unto you (O Muhammad) neither you nor your people knew them before this. So be patient. Surely, the (good) end is for the pious" (11:49),

and said:

﴿كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا (٩٩)مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا(١٠٠)خَالِدِينَ فِيهِ وَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ حِمْلًا(١٠١)﴾ (طه:٩٩-١٠١)

"Thus We relate to you some information of what happened before. And indeed We have given you from Us a Reminder (this Qur'ân). Whoever turns away from it, verily, they will bear a heavy burden (of sins) on the Day of Resurrection. They

will abide in that and evil indeed will it be that load for them on the Day of Resurrection". (20:99-101).

Truly, Allâh also said:

﴿وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنْ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ﴾ (المائدة:٤٨)

"And We have sent down to you the Book in truth, confirming the Scriptures that came before it and a witness over it (old Scriptures) (5:48),

and said:

﴿وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذًا لَارْتَابَ الْمُبْطِلُونَ(٤٨)بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ(٤٩)وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ آيَاتٌ مِنْ رَبِّهِ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ(٥٠)أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَى عَلَيْهِمْ إِنَّ فِي ذَلِكَ لَرَحْمَةً وَذِكْرَى لِقَوْمٍ يُؤْمِنُونَ(٥١) قُلْ كَفَى بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَالَّذِينَ آمَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُولَئِكَ هُمُ الْخَاسِرُونَ(٥٢)﴾ (العنكبوت:٤٨-٥٢)

"Neither did you read any book before it (this Qur'ân) nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood

might have doubted. Nay, but they, the clear Ayât [i.e. the description and the qualities of Prophet Muhammad ﷺ written like verses in the Turât (Torah) and the Injeel (Gospel)] are preserved in the breasts of those who have been given knowledge. And none but the wrongdoers, deny Our Ayât (proofs, evidences, signs.. etc). And they say: "Why are not signs sent down to him from his Lord? Say: "The signs are only with Allâh, and I am only a plain warner. Is it not sufficient for them that We have sent down to you the Book (the Qur'ân) which is recited to them? Verily, herein is mercy and a reminder for a people who believe. Say (to them O Muhammad ﷺ: "Sufficient is Allâh for a witness between me and you. He knows what is in the heavens and on earth." And those who believe in falsehood and disbelieve, in Allâh and (in His Oneness), it is they who are the losers" (29:48-52).

Allâh, thus declared that revealing this book to Muhammad - the illiterate Prophet ﷺ, the book which contains the reality of what happened before, what will take place (in the future) and what was actually taking place at that time, is sufficient in

itself to prove that he is truthful.

Allâh Glorified be He, has said:

﴿وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا ائْتِ بِقُرْآنٍ غَيْرِ هَذَا أَوْ بَدِّلْهُ قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَاءِ نَفْسِي إِنْ أَتَّبِعُ إِلَّا مَا يُوحَى إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ(١٥)قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِنْ قَبْلِهِ أَفَلَا تَعْقِلُونَ(١٦)فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الْمُجْرِمُونَ(١٧) (يونس:١٥-١٧)﴾

"And when Our Clear Verses are recited unto them, those who hope not for their meeting with Us, say: Bring us a Qur'ân other than this, or change it". Say (O Muhammad ﷺ): "It is not for me to change it on my own accord; I only follow that which is revealed unto me. Verily, I fear if I were to disobey my Lord, the torment of the Great Day (i.e. the Day of Resurrection)". Say (O Muhammad ﷺ) "If Allâh had so willed, I should not have recited it to you nor would He have made it known to you. Verily, I have stayed amongst you a life time before this. Have you then no sense?" So who does more wrong than he who forges a lie against

Allâh or denies His evidences and signs? Surely, the criminals will never be successful". (10:15-17).

The Prophet ﷺ is saying to them: *"I cannot change this on my own accord, it is only Allâh the Almighty who blots out what He wills and confirms (what He wills). I am only conveying the Message, and you know how truthful I am concerning what I revealed to you, as I was brought up amongst you and you know my lineage and my honesty. I never lied to any one of you, how could I lie to Allâh the Almighty, to whom belongs the ability to inflict harm or bring about what is beneficial. He has power over all things, and He is the All-Knower of everything.*

Is there a greater sin than forging a lie against **Allâh**, and relating to Him what He did not say, as **Allâh** the Almighty said:

﴿وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ(٤٤)لَأَخَذْنَا مِنْهُ بِالْيَمِينِ(٤٥)ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ(٤٦)فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ (٤٧)﴾

(الحاقة: ٤٤-٤٧)

"And if he (Muhammad) had forged a false saying against Us. We surely should have seized him by his right hand. And then certainly should have cut off his life artery (Aorta). And none of you could withhold Us

from (punishing) him" (69: 44-47).

This means that if he had lied concerning what was revealed to him, Allah would take His revenge from him, in a most severe way. Not one of the inhabitants of the earth would be able to prevent Allah from taking revenge.

Allâh the Almighty said:

﴿وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنزِلُ مِثْلَ مَا أَنزَلَ اللَّهُ وَلَوْ تَرَى إِذْ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرِجُوا أَنفُسَكُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ(٩٣)﴾ (الأنعام:٩٣)

"And who can be more unjust than he who invents a lie against Allâh, or says: "I have received inspiration," whereas he is not inspired in anything; and who says, "I will reveal the like of what Allâh has revealed." And if you could but see when the wrongdoers are in the agonies of death, while the angels are stretching forth their hands saying: "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allâh other than the truth. And you used to

reject His signs with disrespect" (6:93),

and said:

﴿قُـــلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلْ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ أَئِنَّكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ آلِهَـــةً أُخْرَى قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ وَإِنَّنِي بَرِيءٌ مِمَّا تُشْرِكُونَ(١٩)﴾ (الأنعام:١٩)

"Say (Muhammad ﷺ) "What thing is the most great in witness?" Say: "Allâh (the Most Great!) is Witness between me and you; this Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach." (6:19).

This means that Allâh is witness over all that is happening and that He is the greatest witness. He is watching over you and I, concerning all that was revealed from Him. What makes these words even stronger is that they imply a solemn oath from the Prophet ﷺ in that Allâh sent him to all creation to warn them through this Qur'ân. Whoever received the Message, is considered to have received the warning, as Allâh the Almighty said:

﴿........وَمَـــنْ يَكْفُرْ بِهِ مِنْ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ فَلَا تَكُنْ فِي مِـــرْيَةٍ مِنْهُ إِنَّهُ الْحَقُّ مِنْ رَبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ(١٧)﴾

(هود:١٧)

"but those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur'ân), the Fire will be their promised meeting-place. So be not in doubt about it. Verily, it is the truth from your Lord, but most of mankind believe not" (11:17).

The Qur'ân contains all truthful information regarding Allâh, His angels, His Throne, and His upper and lower creatures. It also includes knowledge about the heavens and the earth and all that is between them. As well as all the great events taking place therein, supported by decisive evidence, which is to be conceived by the sound mind, as Allâh the Almighty says:

﴿وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا(٨٩)﴾ (الإسراء:٨٩)

"And indeed We have fully explained to mankind, in this Qur'ân, every kind of similitude, but most mankind refuse (the truth and accept nothing) but disbelief" (17:89).

Allâh the Almighty also said:

﴿وَتِلْــكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ(٤٣)﴾ (العنكبوت:٤٣)

"And these similitudes We put forward for mankind, but none will understand them except those who have knowledge (of Allâh and His Signs, etc..)" (29:43),

and said:

﴿وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ(٢٧)قُرآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَعَلَّهُمْ يَتَّقُونَ(٢٨)﴾

(الزمر:٢٧-٢٨)

"And indeed We have put forth for men, in this Qur'ân every kind of similitude in order that they may remember. An Arabic Qur'ân, without any crookedness (therein) in order that they may avoid all evil which Allâh has ordered them to avoid, fear Him and keep their duty to Him" (39: 27-28).

The Glorious Qur'ân also tells us the truth concerning the events that happened in the past, as evidenced by what was written in the books of the people of the Scripture (Jews and Christians) themselves, even though the Qur'ân was revealed to an illiterate man. This man, never witnessed any of the events of the previous nations, or read any of their books. Nevertheless, he surprised people by what was revealed to him, of those events that are mentioned, so that people can take lessons from the

stories of the previous Prophets with their nations, how they suffered with them, and how Allâh the Almighty, saved the believers and destroyed the unbelievers. These stories were revealed to the Prophet ﷺ in a language with which nothing can compare. Stories are told briefly but using very eloquent and well-versed language. The same story is told again in other places but in detail with the same superb linguistic structures. The one who reads or hears these verses of the Qur'ân, feels as if he is watching the scene live; being present in the midst of events as they are unfolding. Allâh the Almighty said:

﴿وَمَا كُنتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِنْ رَحْمَةً مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا مَا أَتَاهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ(٤٦)﴾

(القصص: ٤٦)

"And you (O Muhammad ﷺ) were not at the side of the Tûr (Mount) when We did call. But (you are sent) as a mercy from the Lord, to give warning to a people to whom no Warner had come before, in order that they may remember or receive admonition" (28:46),

and said:

﴿ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ(٤٤)﴾

(آل عمران: ٤٤)

"You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam (Mary); nor were you with them when they disputed" (3:44).

Allâh, Glorified be He, also said in *Sûrah Yûsuf*

﴿ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ(١٠٢)وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ(١٠٣)وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ(١٠٤)﴾ (يوسف:١٠٢-١٠٤)

"This is of the news of the unseen which We reveal by Inspiration to you. You were not (present) with them when they arranged their plan together, and (also, while) they were plotting. And most of mankind will not believe even if you desire it eagerly. And no reward you ask of them for it, it (the Qur'ân) is no less than a Reminder and an advice unto the men and Jinn"" (12:102-104),

until He says at the end of the *Sûrah:*

﴿لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَى وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ(١١١)﴾ (يوسف:١١١)

"Indeed in their stories, there is a lesson for men of understanding. It (the Qur'ân) is not a forged statement but a confirmation of Allâh's existing books (the Torah, the Gospel and other scriptures of Allâh) and a detailed explanation of everything and a guide, and a Mercy for the people who believe" (12:111).

Truly, Allâh also says:

﴿وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِنْ رَبِّهِ أَوَلَمْ تَأْتِهِمْ بَيِّنَةُ مَا فِي الصُّحُفِ الْأُولَى(١٣٣)﴾ (طه:١٣٣)

"They say: "Why does he not bring us a sign (proof) from his Lord?" Has there not come to them the proof of that which is (written) in the former books (Scriptures, about the coming of the Prophet Muhammad ﷺ)" (20:133),

and said:

﴿قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ ثُمَّ كَفَرْتُمْ بِهِ مَنْ أَضَلُّ مِمَّنْ هُوَ فِي شِقَاقٍ بَعِيدٍ(٥٢)سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ(٥٣)﴾ (فصلت:٥٢-٥٣)

"Say: "Tell me, if it (the Qur'ân) is from

Allâh, and you disbelieve in it, who is more astray than one who is in opposition far away (from Allâh's Right path and His obedience). We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'ân) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?" (42:52-53).

Allâh the Almighty, promised that He will prove the truth of the Qur'ân and the truth of the one to whom it was inspired, through what He created in the universe, of the signs which prove that this book (the Qur'ân) is the truth. This evidence (of creation) is also to be seen in themselves, i.e. those who are denying the Qur'ân, which in itself is an evidence against them, in order that they are sure that this Qur'ân is revealed by Allâh through inspiration to His truthful Prophet ﷺ. Allâh then directed them to another independent proof by saying: ***"Is it not sufficient in regard to your Lord that He is a Witness over all things?"*** i.e. knowing that Allâh is a Witness over this matter, is sufficient to know the truth of the Messenger, because if he was forging a lie against Allâh, he would have been severely punished, as mentioned earlier.

The Qur'ân also tells us about what will take place in the future, as much as it tells us about the

past. The following is an example:

﴿....عَلِمَ أَنْ سَيَكُونُ مِنكُمْ مَرْضَى وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ وَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ....﴾

(المزمل: ٢٠)

"He knows that there will be some among you sick, others travelling through the land, seeking of Allâh's Bounty; yet others fighting in Allâh's Cause" (73:20).

This was one of the very first chapters that were revealed in *Makkah*. There is another example mentioned in *Sûrah al-Qamar (the Moon)*, which was also revealed in *Makkah* – with no dispute among the scholars as to the place of its revelation-

﴿سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ(٤٥)بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَى وَأَمَرُّ(٤٦)﴾ (القمر:٤٥-٤٦)

"Their multitude will be put to flight, and they will show their backs. Nay, but the Hour is their appointed time and the Hour will be more grievous and more bitter" (54:45-46).

The defeat mentioned here, was that of the non believers, which actually took place in the battle of

Badr, later on[1].

Allâh the Almighty said in the Qur'ân :

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ(٣٣)﴾ (التوبة:٣٣)

"It is He Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islâm)" (9:33),

i.e. He has sent His Messenger with useful knowledge and guidance to the path of piety. It was reported on the authority of *'Alî Ibn Abû Tâlib (may Allâh be pleased with him) who said: "It is the book of Allâh that has the news of those who were before your time and the judgment of what takes place among you, and the news of what takes place in the*

---

[1] Sa'îd bin Jubair narrated that: "Sa'd bin Abî Waqqâs said: "*When the words of Allâh **"Their multitude will be put to flight and they will show their backs"**, were revealed, I did not know, which multitude would be put to flight. But on the day of Badr, I saw the Prophet ﷺ jump into his shield and say: "O Allâh! The conceited and haughty Quraishites are already here defying You and belying Your Messenger. O Allâh ! I am waiting for Your victory which You have promised. I beseech You Allâh to defeat them (the enemies)" and then he said ﷺ: "Their multitude will be put to flight, and they will show their backs". Sa'd then said: "It was only then that I knew the interpretation of the verse". This is also one of the miracles of the Prophet ﷺ, as he told about a future event, which took place as he said. (See the Tafsîr of Imâm al-Qurtubî)"*.

future".

The miracle of his morals and attributes:

From among the moral miracles of the Prophet ﷺ, are his pure manners and perfect morals, his courage and stamina, his patience, forgiveness and clemency, his generosity and asceticism, his pleasant companionship and giving preference to others over himself, his honesty and truthfulness of speech, his piety and worship, his nobility, honorable birth and upbringing.

Imâm *Ibn-Taymiyah* said in a chapter in which he wrote about the signs of Prophecy[2]. "*The biography of the Prophet ﷺ, his attributes and manners, his sayings and deeds, his Sharî'ah, his nation, the knowledge of his nation and their religion, and the pious people of his nation, are all signs of his Prophecy. This is made clear by a critical study of his biography from the day of his birth to the beginning of his message, and from the date of his message to the day he died. It is also made clear through studying his lineage, origin and environment".*

His honorable lineage ﷺ:

[2] This chapter was written at the end of his book, in which he answered back the different sects of the people of the Scripture; i.e. the sects of the Jews and Christians.

Muhammad ﷺ is one of the most honorable people in regards to lineage. He is a descendant of *Ibrâhîm,* of whom Allâh ordained from among his offspring, Prophethood and the Book, so all the Prophets who came after *Ibrâhîm* are of his offspring. Allâh the Almighty, gave him two sons: *Ismâ'îl* and Ishâq, who are both mentioned in the *Torâh*. The good news was mentioned in the *Torâh*, that there will be a Prophet from the children of *Ismâ'îl*. None of the children of *Ismâ'îl* had the signs of Prophecy except Muhammad ﷺ.*Ibrâhîm* made a *Du'â'* (supplication) to Allâh to send a Messenger from his offspring[3]. Moreover, the Prophet ﷺ is of the *Quraish* tribe which is selected from the children of *Ibrâhîm*, and the sons of *Hâshim* who are selected from the sons of the *Quraish*.

The honor of the area where he was born and raised:

The Prophet ﷺ was born in *Makkah*, the Mother of the towns *(Umm al-Qurâ)*, the place where

[3] He is referring to the verse: ***"Our Lord! Send amongst them a Messenger of their own who shall recite unto them Your Verses and instruct them in the Book (this Qur'ân) and wisdom and sanctify them. Verily! You are the All-Mighty, the All-Wise". (2:129).*** That is why the Prophet ﷺ used to say "I am the *Da'wah of Ibrâhîm, and the last to give the glad tidings about me was Isâ"*. Narrated *by Ibn 'Asâkir* on the authority of *'Ibâdah ibn As-Sâmit,* and reported to be a *good (Hasan) Hadîth* by Imâm *as-Siûtî*.

Ibrâhîm built the House of Allâh ((the *Ka'bah* at *Makkah)* and invited people to come to it for *Hajj* (pilgrimage). People have been coming to *the Ka'bah* for *Hajj* since the time of *Ibrâhîm*, and it is mentioned in the books of the Prophets, with the best description.

His perfect discipline and upbringing:

The Prophet ﷺ was raised with the most perfect discipline. He was known for being honest, righteous, just, and for abandoning all forms of evil acts (such as adultery) and oppression. He was known for these qualities by all those who knew him before the Message, and by all, who believed in him, as well as those who disbelieved in his Message. Nothing disgraceful was ever known about him, in his sayings, deeds or manners. He was never known to have ever lied, practiced oppression or committed any sin.

His perfect creation and image:

The Prophet ﷺ was the most perfect and beautiful creation, which combined all the merits and charms which signify his perfection.

He was illiterate, and grew up among an illiterate nation, where neither he nor them knew of the knowledge of the people of the Scripture, i.e. *the Torah* and the Bible. He never read or heard any of the knowledge of the people of his time. He did not

claim Prophethood, until he was forty, but after that, he came with wondrous words (i.e. the Qur'ân) the like of which was never known before by the people of previous or later times. He was followed by those who were deemed weak, and was belied by the leaders of his people, who persecuted him and exerted every possible effort to destroy him and his followers, just as the disbelievers have always done to the Prophets and their followers.

Those who followed him did not do so for any worldly incentive or due to fear of him, as he did not have any property to give them or ranks to appoint them to. He did not even have a sword. It was his enemies who inflicted every type of torture on his followers, who in turn tolerated all this with patience, awaiting the reward from Allâh. They never turned away from their religion, as they felt the beauty of faith and knowledge in their hearts.

His Migration from Madînah:

Since the age of Prophet *Ibrâhîm*, the Arabs used to come to *Makkah* for pilgrimage every year. So, the Prophet ﷺ used to go out at that season, when all the Arabian tribes gathered for pilgrimage, to convey the Message to them, calling them to Allâh and exhorting them to enter the fold of Islâm. He used to do so, with patience with those who belied him, who were averse to him and those who

turned away. He continued until he met the inhabitants of ***Madînah***, who were the neighbors of the Jews, who knew about him and his description from their books. When they met with the Prophet ﷺ they knew that he was the awaited Prophet, that the Jews used to speak about. As well as that, they heard the news of his Message that was spreading all over the area, ten years or so after the beginning of his mission. They believed in him, gave him the pledge of allegiance for his migration and the migration of his companions to *Madînah*, and also to fight with him in the Cause of Allâh (*i.e. perform Jihâd)*.

Consequently, the Prophet and his followers migrated to *Madînah*, where the emigrants and the *Ans̱âr*[4], settled together. None of them embraced Islâm for any worldly pleasure or for fear, except for a few of the *Ans̱âr* who apparently embraced Islâm (i.e. the hypocrites), but then, some of them repented and became better in their *Dîn (religion and faith)*. The Prophet ﷺ was then allowed to go out for *Jihâd,* and was ordered to fight the disbelievers. He continued in the cause of Allâh in the most perfect way, observing honesty, justice and fulfilling every promise. He was never known to tell any lie, and never known to inflict oppression or injustice on

---

[4] The companions of the Prophet from the inhabitants of ***Madînah***.

anyone. Rather, he was the most honest, most just and the first to fulfill his promise to all people. He observed all this throughout all the different circumstances that they underwent, between war and peace, security and fear, wealth and poverty, power and incapability. They were few in number but steadily increasing, and they remained steadfast during times of victory over their enemy and during times of defeat. Throughout all these phases, he continued on the same path, until his *Da'wah* was established throughout all the Arabian Peninsula, which was dominated by paganism, soothsaying, obeying Allâh's creations while disbelieving in Allâh, shedding blood which is prohibited to shed, severing the ties of kinship, and on top of that, they did not believe in the Hereafter or the Day of Judgment. Yet, when those same people discovered Islâm and followed its guidance, they became the most knowledgeable people on earth, and moreover the most religious, the most just and the best of all people, so much so, that even when the Christians saw the Muslims upon their arrival in Syria, they said: *"Those who accompanied Jesus, were not better than those people (i.e. the Muslims)"*.

The effects and impressions left by them on earth, concerning their deeds and knowledge, in comparison to the impressions left by others, are obvious to every wise man. Even though, the

religion of the Prophet ﷺ was established and obeyed by everybody, who gave him preference over their lives and their property, he died without leaving one single *Dirham* or *Dînâr*, and none of his heirs were allowed to inherit anything that he left behind. He persevered at all times, showing the wondrous signs and miracles that require pages to detail. He told his companions about the unknown past, what will be – in the future- and enjoined on them to do right and forbade them from doing wrong. He made lawful for them all good things, and made all evil unlawful. The *Sharî'ah* was gradually revealed to the Prophet ﷺ, who in turn taught it to his people as it was revealed to him, until the religion of Allâh was completed.

The *Sharî'ah* that was revealed to him, was absolutely complete. There was no right or pious thing but it was prescribed, and there was no evil, which is known to the sound mind, except that he prohibited it. He never ordered them to do anything, to which they reacted negatively saying: *"Wish that he did not command us to do"*, and he never forbade them from doing anything, that they reacted to by saying: *"Wish he did not forbid us from doing it"*. He made lawful for them all good things, unlike the other religions, which prohibited some of them. He prohibited them from all evils, unlike some other religions, which made lawful some evil things. There

was nothing which was mentioned in the earlier Scriptures, the *Torah,* the Bible, and the Psalms concerning Allâh, the Angels and the Day of Judgment, except that the Prophet ﷺ told his people about them in the most prefect way, and included even more than what was mentioned in these books. There was no encouragement to perform pious deeds in the other Scriptures, except that the Prophet ﷺ ordered them to do so, and even better.

If a man of wisdom compares the worship, prescribed punishments in Islâm, and all other legislation that were ordained by the Prophet ﷺ to that of the other nations, he would see the superiority of Islam. If the knowledge, *Dîn* (faith and religion), worship and obedience to Allâh - of the Muslim- was compared to other nations, it would be clear that they are more courageous and stronger in heart. If their generosity, piety and forgiveness were compared to others, it would be clear to every man of reason that they are more generous and pious than others.

They learnt these virtues, and acquired them from the Prophet ﷺ, and he is the one who commanded them to this behavior. They were not following one of the previous scriptures, which he came to complete, as Jesus came to fulfill the *Sharî'ah* of the *Torah*. Consequently, the virtues of the followers of Jesus and their knowledge were

taken partly from the *Torah*, from the other prophecies, from Jesus and from the disciples. They also adopted some of the sayings of the Philosophers and others into the religion of Jesus, until they introduced into it the principles of the atheists, which contradict the religion of Jesus.

As for the nation of *Muhammad* ﷺ they were not reading books before his Message. On the contrary, most of them did not believe in Moses, Jesus, *Dawûd*, the *Torah*, the Bible or the Psalms except through him. It was *Muhammad* ﷺ who ordered them to believe in all the Prophets and to acknowledge all the Books revealed from Allâh. He prohibited them from differentiating between the Prophets, as Allâh Almighty said:

﴿قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ (١٣٦)فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنتُمْ بِهِ فَقَدْ اهْتَدَوا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمْ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ(١٣٧)﴾

(البقرة:١٣٦-١٣٧)

"Say (O Muslims): "We believe in Allâh and that which has been sent down to Ibrâhîm, Ismâ'îl, Ishâq, Ya'qûb and al-Asbât (the twelve sons of Ya'qûb), and

that which has been given to Mûsâ and Jesus and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islâm)". So if they believe in the like of that which you believe, then they are rightly guided, but if they turn away, then they are only in opposition. So Allâh will suffice you against them. And He is the All-Hearer, the All-Knower" (2:136-137),

and said:

﴿آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِن رَّبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ(٢٨٥) لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا أَنتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ(٢٨٦)﴾

(البقرة:٢٨٥-٢٨٦)

"The Messenger (Muhammad ﷺ) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allâh, His Angels, His Books and His Messengers. They say,

"We make no distinction between one another of His Messengers" and they say, "We hear, and we obey, (We seek) Your Forgiveness, our Lord and to You is the return (of all). Allâh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned ...." (2:285-286).

His nation ﷺ do not allow themselves to introduce any innovations (such as in worship) or any legislation into the religion, which was not revealed by Allâh. They only believe in that with which Muhammad ﷺ came, and what he told them regarding the stories of the Prophets and their nations, in order to take lessons from them. Whatever the people of the Scripture told them, which is in accordance with what they have in the Qur'ân and Sunnah, they believe in it. What they do not know, whether it was true or false, they abstain from accepting or commenting about its being true or not. Whatever they know that it is definitely false, they reject it and confirm that it is not true. Those who innovated in Islâm, such as the sayings of the Indian, Persian and Greek Philosophers or others, the Muslims consider them as innovators in the religion and even bearing some atheism. This was the faith of the companions of the Prophet ﷺ and

their followers, and is still the belief of the scholars of Islâm, and all Muslims in general. Whoever contradicts this faith, is considered disgraced and expelled, which is the belief of *Ahl- al-Sunnah wa al-Jamâ'ah* (mainstream Islâm), This group was described by the Prophet ﷺ when he said: *"A group of my followers will remain victorious in their struggle in the cause of the Truth and they will not be harmed by those who dispute or stand against them, till the Day of Judgment".*[5]

Some Muslims, may still have their disputes even though they agree on fundamental principles which reflect the religions of the Prophets in general and the religion of Muhammad ﷺ in particular. Whoever contradicts these fundamentals is considered a disgraced atheist. They are not like the Christians who invented a religion, which is not the religion of Jesus or of any of the other Prophets. Allâh the Almighty sent all His Prophets to teach people useful knowledge and pious deeds. Whoever follows the Prophets in their words and actions, will gain happiness in this world and in the Hereafter, and whoever fails to do so, will fall into the pit of innovation. When Allâh sent His Prophet ﷺ with guidance and the religion of Truth, the Muslims received this guidance directly from him.

[5] **Narrated by *al-Bukhârî*.**

<u>His nation is the most perfect of nations:</u>

From the above statement, we deduce that the nation of Muhammad ﷺ is the most perfect of nations, in their deeds, knowledge and worship. It is well known that any form of perfection in the student emanates from the teacher. He ﷺ was the most perfect person in his religion and knowledge.

We are further assured that he was honest when he said: " because he who is not honest, is either lying deliberately or mistaken in what he says." The first assumption (i.e. lying deliberately) means that he is a liar, while the second (i.e. committing a mistake) means that the person is ignorant and being led astray. Muhammad ﷺ was neither ignorant nor a liar (his people called him the truthfully honest), and that is why Allâh the Almighty said about him in the Qur'ân:

﴿وَالنَّجْمِ إِذَا هَوَى(١)مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَى(٢)وَمَا يَنْطِقُ
عَنْ الْهَوَى(٣)إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى(٤)﴾ (النجم: ١-٤)

"BY the star when it goes down. Your companion has neither gone astray nor has erred. Nor does he speak of (his own) desire. It is only an Inspiration that is inspired. He has been taught (this Qur'ân) by one mighty in power(Jibrîl)" (53:1-4).

And said:

﴿إِنَّـهُ لَقَـوْلُ رَسُولٍ كَرِيمٍ(١٩)ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ (٢٠) مُطَاعٍ ثَمَّ أَمِينٍ (٢١) وَمَا صَاحِبُكُمْ بِمَجْنُونٍ(٢٢)وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ(٢٣)وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ (٢٤) وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ (٢٥) فَأَيْنَ تَذْهَبُونَ (٢٦) إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ (٢٧)﴾ (التكوير:١٩-٢٧)

"Verily, this is the Word (this Qur'ân brought by) a most honorable messenger (Jibrîl) from Allâh to the Prophet Muhammad ﷺ. Owner of power, and high rank with (Allâh) the Lord of the Throne. Obeyed (by the angels), trustworthy there (in the heavens). And (O people!) your companion is not a madman. And indeed he saw him(Jibrîl) in the clear horizon (towards the east). And it (the Qur'ân) is not the word of the outcast Shaitân (Satan). Then where are you going? Verily, this (the Qur'ân) is no less than a Reminder to (all) the Universe." (81:19-27).

And said:

﴿وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ(١٩٢)نَزَلَ بِهِ الرُّوحُ الْأَمِينُ(١٩٣) عَلَى قَلْـبِكَ لِـتَكُونَ مِنْ الْمُنذِرِينَ(١٩٤)بِلِسَانٍ عَرَبِيٍّ مُبِينٍ(١٩٥)﴾ (الشعراء:١٩٢-١٩٥)

"And truly, this (the Qur'ân) is a revelation from the Lord of the Universe. Which the trustworthy spirit (Jibrîl) has brought down. Upon your heart (O Muhammad ﷺ) that you may be (one of the warners. In the plain Arabic language." (26:192-195).

And said:

﴿هَلْ أُنَبِّئُكُمْ عَلَى مَنْ تَنَزَّلُ الشَّيَاطِينُ (٢٢١) تَنَزَّلُ عَلَى كُلِّ أَفَّاكٍ أَثِيمٍ (٢٢٢) يُلْقُونَ السَّمْعَ وَأَكْثَرُهُمْ كَاذِبُونَ (٢٢٣)﴾

(الشعراء: ٢٢١-٢٢٣)

"Shall I inform you (O people!) upon whom the devils descend? They descend on every lying, sinful person. Who gives ear (to the devils and they pour what they may have heard of the unseen from the angels), and most of them are liars." (26:221-223).

In the above verses, Allâh, Glorified be He, declared that the *Shaitân* (Satan) inspires those who resemble him in his qualities, in order to fulfill his purposes. The *Shaitân* always aims at fulfilling evil, which includes lying and committing adultery, but he never aims to establish truth and justice. That is why he always affiliates with those who lie deliberately or by mistake, as making a mistake in one's *Dîn*

(religion and faith) is also from the *Shaiṯân*. When *Ibn Mas'ûd* was asked about a religious matter, he said: *"I would answer you, but according to my own opinion. If it was right, then it is a blessing from Allâh, but if it was wrong then it has come from me and from the Shaiṯân. Allâh and His Prophet are not responsible for it"*. The Prophet ﷺ is protected from the inspiration of the devils, whether deliberately or by mistake. On the contrary, anyone other than the Prophet ﷺ is subject to making mistakes, whose source is the ***Shaiṯân,*** even though his mistake is forgiven. That is why Allâh the Almighty said about His Messenger ﷺ:

﴿إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ(٤٠)وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَا تُؤْمِنُونَ (٤١) وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَا تَذَكَّرُونَ (٤٢) تَنزِيلٌ مِنْ رَبِّ الْعَالَمِينَ(٤٣)﴾ (الحاقة: ٤٠-٤٣)

"That is verily the word of an honored Messenger. It is not the word of a poet, little is that you believe! Nor is it the word of a soothsayer, little is that you remember! This is the Revelation sent down from the Lord of the Universe." (69:40-43).

Second: The material signs of Prophecy

1. The sign of the splitting of the moon:

One of the greatest signs of prophecy is the splitting of the moon. Allâh the Almighty says:

﴿اقْتَرَبَتْ السَّاعَةُ وَانْشَقَّ الْقَمَرُ(١)وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُسْتَمِرٌّ (٢) وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ أَمْرٍ مُسْتَقِرٌّ (٣) وَلَقَدْ جَاءَهُمْ مِنْ الْأَنْبَاءِ مَا فِيهِ مُزْدَجَرٌ(٤)حِكْمَةٌ بَالِغَةٌ فَمَا تُغْنِ النُّذُرُ(٥)﴾ (القمر: ١-٥)

"The Hour has drawn near, and the moon has been split. And if they see a sign, they turn away, and say: "This is continuous magic. They belied (the Verses of Allâh- this Qur'ân) and followed their own lusts. And every matter will be settled. And indeed there has come to them news (in this Qur'ân) wherein there is (enough warning) to check (them from evil). Perfect wisdom (this Qur'ân), but (the preaching of) warners benefit them not" (54:1-5).

There is consensus among the scholars that the splitting of the moon was at the time of the Prophet ﷺ. Their consensus is supported by evidence from *Hadîth*.

Imâm al-Bukhârî narrated on the authority of *'Anas Ibn Mâlik*[6] who said : *"that the inhabitants of Makkah asked the Prophet ﷺ to show them a miracle, and so he showed them the moon splitting in two halves, until* [7]*they saw the space between them"*[8].

Imâm *al-Bukharî* also narrated on the authority of *Ibn 'Abbâs* who said: *"The moon was split in two parts during the lifetime of the Prophet ﷺ"*.[9]

Imâm *al-Bukhârî* also narrated on the authority

---

[6] *'Anas Ibn Mâlik Ibn an-Nadr* is the servant of the Prophet ﷺ, was so called, and he was proud of the title. He served the Prophet ﷺ for 10 years and he ﷺ made *Du'â'* for him to have blessing in all his life matters and to have a long life. Subsequently, *'Anas* had an orchard which produced fruit twice a year, and he also had Basil plants -in that orchard- which had Musk like fragrance. 80 boys and girls were born for him and he lived for 120 years. He was the last of the companions of the Prophet ﷺ to die in Basra.

[7] *Ibn 'Abbâs*, is *'Abdullâh Ibn 'Abbâs Ibn 'Abdul-Muttalib,* the cousin of the Prophet ﷺ who was called *"Trujumân al-Qur'ân" i.e. the interpreter of the Qur'ân. The Messenger of Allâh* ﷺ made *Du'â'* for him and said: *"O Allâh teach him wisdom"*. He died in *Tâ'if* in the year 68 AH, when he was seventy years old.

[8] Narrated by Imâm *al-Bukhârî* in his *Sahîh "Book of the merits of the Prophet ﷺ; (and his companions), Chapter: The demand of the pagans to the Prophet ﷺ to show them a miracle".*

[9] Narrated by Imâm *al-Bukhârî* in his *Sahîh*.

of *'Abdullâh Ibn Mas'ûd*[10] who said: *"During the lifetime of the Prophet ﷺ the moon was split into two parts and on that the Prophet ﷺ said: "**Bear witness (to this)**"*[11].

All the narrations, which are reported by the companions of the Prophet ﷺ in addition to what is mentioned in the Qur'ân about the same event, assure that this miracle definitely took place during the lifetime of the Prophet ﷺ.

2. Invoking Allâh (Du'â') for rain ((Istisqâ' prayer):

Imâm *al-Bukhârî* narrated on the authority of *'Anas Ibn Mâlik* who said: *"A man came to the Prophet ﷺ and said: "O Messenger of Allâh! Livestock have been destroyed and the roads are cut off, so please supplicate for rain". The Messenger of Allah ﷺ made Du'â' and it rained from that Friday to the next Friday. The man came again to the Prophet and said: "O Messenger of Allâh! Houses*

---

[10] *Ibn Mas'ûd* embraced *Islâm* very early, as he was only preceded by five others. He was the first to read the Qur'ân aloud in *Makkah*, and the Prophet ﷺ liked to hear his reading. He died in 32 AH in *Madînah*.

[11] Narrated by Imâm al-Bukhârî in his Sahîh on the authority of *Ibn-Mas'ûd*, in the "Book of the merits of the Prophet ﷺ (and his companions), Chapter: The demand of the pagans to the Prophet ﷺ to show them a miracle".

have collapsed, roads are cut off and livestock are destroyed. Ask Allâh for us to make it stop". So The Prophet ﷺ said: ***"O Allâh make it rain upon the hills, small mountains, bottoms of the valleys and the plantations".*** *So the clouds cleared away from Madînah just as when clothes are removed"*[12].

Imâm *al-Bukhârî* also narrated on the authority of *'Anas Ibn Mâlik who said: "During the lifetime of the Prophet ﷺ a drought affected the area of Madînah and its surroundings. So while the Prophet ﷺ was delivering the Friday sermon, a man entered the mosque and said: "O Messenger of Allâh, our wealth has been destroyed and our offspring are hungry so please invoke Allâh to bless us with rain". So Allâh's Messenger raised both his hands towards the sky, and at that time there was not a trace of cloud in the sky. By Allâh, no sooner had Allâh's Messenger lowered his hands than the clouds started gathering like mountains. Before he got down from the pulpit I saw rain-water trickling down his beard. It rained that day, the next day, and the third, till the next Friday, when the same Bedouin or some other person stood up (during the Friday Sermon) and said: "O Allâh's Messenger! The houses have collapsed and the livestock are drowned. Please invoke Allâh for us". So Allâh's Apostle raised both*

---

[12] Narrated by *al-Bukhârî* in his Sahîh *"Book of Invoking Allâh for rain".*

his hands and said: "O Allâh! Around us and not upon us". Whichever side the Prophet directed his hand, the clouds dispersed from there till a hole (in the clouds) was formed over Madînah. The valley of Qanât remained flowing (with water) for one month and none, came for outside (the area) except that he talked about the abundant rain".

Invoking Allâh for rain at Tabûk:

'Umar Ibn al-Khattâb ﷺ was asked by some companions to talk to them about the hardship and distress they faced on their way to *Tabûk*. Thereupon he said to them: *"When we left for Tabûk, the weather was extremely hot. When we arrived at Tabûk and camped there, we were extremely thirsty – due to the excessive heat and the shortage of water- until we felt that our necks would be cut off. A man would slaughter his camel, so that he could drink the water from its belly. Then, 'Abû Bakr* ﷺ *said: "O Messenger of Allâh! Supplicate Allâh for us (to bless us with water)". The Messenger of Allâh* ﷺ *then said to him:* **"Would you like that?"** *'Abû Bakr replied: "Yes I would". The Prophet* ﷺ *then raised his hands towards the sky, and before he lowered them down, the response came from Allâh, and a rain full cloud passed, pouring its water down. We filled our utensils and went to inspect -where it came from- but we discovered that it did not exceed the boundaries of the camp."*

Imâm al-Wâqidî[13] said that at the battle of ***Tabûk***, the Muslims had twelve thousand camels and a similar number of horses, and their number was almost thirty thousand fighters. He added that the rainfall (after the *Du'â')* was so abundant, that the pools of water were pouring one into the next, even though it was extremely hot.

His Du'â' ﷺ on the Quraish:

There were many occasions when the Prophet ﷺ made *Du'â'* on the *Quraish*, upon which he received an immediate response from Allâh. For example, he made *Du'â'* on the *Quraish,* when they insisted on rejecting his Message in the most aggressive way, and inflicted all forms of oppression against him and his companions. The Messenger of Allâh, ﷺ invoked Allâh to curse them, so they were afflicted with seven years of famine like at the time of Prophet *Yûsuf* (Joseph) عليه السلام. They actually suffered from a year of famine and severe drought which destroyed everything until they ate the bones, carcasses and dogs. Thereupon, *Abû-Sufyân* (from the *Quraish)* asked the Prophet ﷺ to make *Du'â'* to Allâh to alleviate their suffering, and Allâh Almighty responded to his *Du'â'*.

[13] A famous Muslim Historian.

'Umar's invocation for rain through intercession with al-'Abbâs the Prophet's uncle ﷺ

Imâm *al-Bukhârî* reported on the authority of *Anas Ibn Mâlik that whenever drought threatened them, 'Umar Ibn al-Khattâb used to ask al-'Abbâs to invoke Allâh for rain. 'Umar ﷺ used to say: "O Allâh! We used to ask our Prophet ﷺ to invoke You for rain, and You would bless us with rain, and now we ask his uncle to invoke You for rain. O Allâh! Bless us with rain"*[14].

3. The miracles related to the earth:

There are some miracles related to the earth concerning solid matter and some related to animals.

A. *The spouting of water from between his fingers:*

Imâm al-Bukhârî narrated on the authority of Anas Ibn Mâlik who said: "I saw the Prophet ﷺ one day, when it was time for 'Asr (afternoon) prayer. Then the people were searching for water to make Wudû' (ablution) but could not find any. The Prophet ﷺ ordered that some water for Wudû' be brought to him. He then placed his hand in the pot and ordered the people to start making Wudû' using that water. I saw the water spouting from underneath his fingers, and the people started performing Wudû' until all of

[14] Narrated by *Imâm al-Bukhârî* in his Sahîh *"Book of Invoking Allâh for rain".*

***them finished"*[15].

Imâm al-Bukhârî **also narrated on the authority of *Anas* who said: *"The Prophet ﷺ went out on one of his journeys with some of his companions. They went on walking until the time of the prayer became due, and then they could not find any water to*** *perform ablution. They said: "O Messenger of Allâh!* ***We cannot find*** *water to perform ablution", and he ﷺ* ***could see in their*** *faces that they disliked it. One of* ***them went*** *away and brought a little amount of water* ***in a*** *pot. The Prophet ﷺ took it and performed ablution, and then stretched his four fingers onto the pot and said (to the people): "Get up to perform your* ***Wuḏû'*** *. They started performing the ablution till all of them did it, and they were seventy or so persons"*[16]

Imâm al-Bukhârî also narrated on the authority of *Anas* who said: *"It was the time of prayer one day and the people whose houses were close to the mosque went to their houses to perform Wudû', while the others remained there. A stone pot containing water was brought to the Prophet ﷺ, who wanted to put his hand in it, but it was too small . So, he had*

---

[15] Narrated by ***Imâm al-Bukhârî*** in his Sahîh ***"Book of the virtues and merits of the Prophet ﷺ (and his companions), Chapter: The signs of Prophethood in Islâm"***.
[16] . ***Ibid.***

*to bring his fingers together before putting **his hand** in the pot. Then all the people performed **Wuḏû'** (with that water)".* *They were eighty men **according** to the narration of Anas.*[17]

Imâm al-Bukhârî narrated on the authority of *al-Barâ' Ibn 'Âzib* ﷺ who said : *"We were one thousand four hundred persons on the day of al-Hudaibiyah (Treaty). Al-Hudaibiyah is a **well, and** we drew out its water without leaving a single **drop.** The Prophet ﷺ sat at the edge of the well **and asked** for some water with which he rinsed his **mouth and** then he threw it out into the well. We stayed for a short while and then drew water from the well and quenched our thirst, and even our riding animals drank water to their satisfaction"*[18].

The Miracle on the Day of Hudaibiyah (Treaty):

Imâm al-Bukhârî narrated on the authority of *Jâbir Ibn 'Abdullâh* who said: *"The people became very thirsty on the day of al-Hudaibiyah (Treaty). A small pot containing some water was in front of the Prophet ﷺ and when he had finished performing ablution, the people rushed towards him.*

He asked, ***"What is wrong with you?".*** *They replied: "We have no water either for performing*

---

[17] *Ibid.*
[18] *Ibid.*

Wudû' or for drinking except what is present in front of you". So he placed his hand in that pot and the water started flowing between his fingers like springs. We all drank and performed ablution (from it). I asked Jâbir: "How many were you?". He replied: "Even if we had been one hundred-thousand, it would have been sufficient for us, but we were fifteen hundred".

Imâm al-Bukhârî also narrated on the authority of *al-Miswar and Marawan Ibn al-Hakam,* in a long *Hadîth* about the Treaty of *al-Hudaibiyah "The Prophet ﷺ changed his way till he dismounted at the farthest end of al-Hudaibiyah at a pit (i.e. small well) containing little water which the people used in small amounts, and in a short while the people used up all its water and complained of thirst to Allâh's Messenger ﷺ. The Prophet took an arrow out of his arrow-case and ordered them to put the arrow in that pit. By Allâh, the water started and continued spouting out till all the people quenched their thirst and returned with satisfaction".*[19]

Some people embraced Islâm when they saw the miracle of the water:

Imâm al-Bukhârî narrated on the authority of *'Imrân Ibn Husain that they were with the Prophet ﷺ*

[19] Narrated by *al-Bukhârî, Book of : "The conditions", "Chapter: The conditions of Jihâd".*

on a journey. They traveled the whole night, and when dawn approached, they took a rest and sleep overwhelmed them till the sun rose high in the sky. The first to get up was Abû Bakr ﷺ . Allâh's Messenger ﷺ used not to be awakened from his sleep, until he woke up by himself. 'Umar ﷺ woke up and then Abû Bakr ﷺ sat by the side of the Prophet's head ﷺ and started saying: "Allâhu Akbar (Allâh is great), raising his voice till the Prophet ﷺ woke up (and after travelling for a while) he dismounted and led us in the morning prayer. A man amongst the people failed to join us in the prayer. When the Prophet ﷺ had finished the prayer, he asked (the man) ***"O so and so! What prevented you from offering the prayer with us?"*** *He replied, "I am Junub (in a state of sexual impurity)". Allâh's Messenger ﷺ ordered him to perform Tayammum*[20] *with clean earth. The man then offered the prayer. Allâh's Messenger ﷺ ordered me and a few others to go ahead of him. We had become very thirsty. While we were on our way, we came across a lady (riding an animal) hanging her legs between two water-skins. We asked her, "Where can we get water?" She replied: "Oh! There is no water". We asked: "How far is your village from the water?" She replied: "A distance of a day and a night ". We said: "Come to*

[20] It means performing ablution using sand or earth when water is not available..

*Allâh's Messenger ﷺ". She asked: "Who is Allâh's Messenger?" So we brought her to the Prophet ﷺ against her will, and she told him what she had told us before and added that she was the mother of orphans. So the Prophet ﷺ ordered that her two water-skins be brought and he rubbed the mouths of the water-skins. As we were thirsty, we drank till we quenched our thirst and we were forty men. We also filled our water-skins and other utensils with water, but we did not water the camels. The water skin was so full that it was almost about to burst. The Prophet ﷺ then said: **"Bring what (foodstuff) you have".** So, some dates and pieces of bread were collected for the lady, and when she went to her people, she said: "I have met either the greatest magician or a prophet as the people claim". So Allâh guided the people of that village through that lady. She embraced Islâm and so did all of them."*[21].

B. Food multiplies in amount in his hand ﷺ:

Milk becomes abundant on some occasions as well:

Imâm al-Bukhârî reported on the authority of *Abû Hurairah* who said: *"By Allâh except whom none has the right to be worshiped, (sometimes) I used to lay (asleep) on the ground on my liver (abdomen) because of hunger. One day I sat in the*

---

[21] Narrated by *al-Bukhârî, Book of : "The merits of the Prophet ﷺ.*

way, where they (the Prophet ﷺ and his companions) used to come. When Abû Bakr ؓ passed by, I asked him about a Verse from Allâh's Book and I only asked him hoping that he might satisfy my hunger, but he passed by and did not do so. Then 'Umar ؓ passed by me and I asked him about a Verse from Allâh's Book, and I only asked him hoping that he might satisfy my hunger, but he passed by without doing so. Finally, Abul-Qâsim (the Prophet ﷺ) passed by me and he smiled when he saw me, for he knew what was in my heart and on my face. He said: ***"O Abâ Hirr (Abû Hurairah)!"*** *I replied: "Labbaik*[22]*, O Messenger of Allâh". He said to me:* ***"Follow me."*** *He left and I followed him. Then he entered the house and I asked permission to enter and was admitted. He found milk in a bowl and said:* ***"From where is this milk?"*** *They said: "It has been presented to you by such and such a man (or by such and such family). He said:* ***"O Abâ Hirr!"*** *I said: "Labbaik O Messenger of Allâh". He said:* ***"Go and call the people of Suffah***[23] ***to me".*** *He said (i.e. Abû Hurairah): "These people of Suffah were the guests of Islâm who had no families, nor money,*

[22] Here I come, I respond to your call, etc...

[23] Many companions of the Prophet ﷺ who left their homes, and stayed with him to learn Islâm in *Madînah*. They were very poor, and so their boarding place was at the end of the mosque, where they used to sleep.

*nor anybody to depend upon, and whenever an object of charity was brought to the Prophet ﷺ he would send it to them and would not take anything from it, and when a present was given to him he used to send some to them and take some of it himself. The order of the Prophet ﷺ upset me, and I said to myself. "How will this little bit of milk be enough for the people of As-Suffah?" I thought I was more entitled to drink from that milk in order to strengthen myself, but behold! The Prophet ﷺ came to order me to give that milk to them. I wondered what would remain of that milk for me, but anyway, I could not but obey Allâh and His Messenger ﷺ, so I went to the people and called them, and they came and asked the Prophet's permission to enter. They were admitted and took their seats in the house. The Prophet ﷺ said: **"O Abâ Hirr!"** I said: "Labbaik O Messenger of Allâh". He said: **"Take it and give it to them."** So, I took the bowl (of milk) and started giving it to one man who would drink his fill and return it to me, whereupon I would give it to another man who, in his turn, would drink his fill and return it to me, and I would then offer it to another man who would drink his fill and return it to me. Finally, after the whole group had drunk their fill, I reached the Prophet ﷺ who took the bowl and put it on his hand, looked at me and smiled and said: **"O Abâ Hirr!"** I replied: "Labbaik O Messenger of Allâh". He said: **"There remains you and I".** I said: "You*

have said the truth O Messenger of Allâh!". He said: **"Sit down and drink."** *I sat down and drank. He said:* **"Drink",** *and I drank. He kept on telling me repeatedly to drink, till I said, "No. By Allâh Who sent you with the Truth, I have no space for it (in my stomach)". He said: "Hand it over to me." When I gave him the bowl, he praised Allâh and pronounced, Allâh's Name on it and drank the remaining milk"*[24].

The reason behind Ibn Mas'ûd's embracing Islâm:

Imâm Ahmad narrated on the authority of *Ibn Mas'ûd* who said : *"I was a young shepherd boy pasturing sheep for 'Uqbah Ibn Abû Mu'aiyt. The Prophet ﷺ once came with Abû Bakr ﷺ and said:* **"O boy, do you have milk for us to drink?"** *I replied : "Yes, but I am entrusted with these sheep (i.e. I can't let you drink their milk)". The Prophet ﷺ said:* **"Do you have a virgin sheep that has never mated with a male?"** *I thereupon brought him a sheep, which he caught and stroked its udder, which became full with milk. The Prophet ﷺ milked the sheep into a bowl, drank some of the milk and gave Abû Bakr to drink. After that the Prophet ﷺ said to the udder,* **"Shrink"** *and it did. I went to the Prophet ﷺ after this incident and said to him: "Teach me this kind of talk (i.e. the prayers he was*

---

[24] Narrated by *al-Bukhârî, Book of :"Ar-Raqâ'iq"..*

uttering)". The Prophet ﷺ stroke his head and said: ***"O boy! May Allâh have mercy on you. You are already a learned boy".*** *(In another narration by Imâm al-Baihaqî, Ibn Mas'ûd added: "I learnt from the Prophet ﷺ seventy chapters that no one else learnt from him".*

The Hadîth narrated by Umm Ma'bad (on the way to Madînah):

When the Prophet ﷺ was on his way to Madînah (during his migration Journey), he stopped at the tent of a woman called Umm Ma'bad al-Khuzâ'iyah. She was a gracious lady who sat at her tent-door with a mat spread out for any traveler that might pass by. The Prophet ﷺ and his companion wanted to refresh themselves with food and some milk, so they asked her if she had anything (food or milk) for them. The lady told them that the flock was out in the pasture and the goat standing nearby was almost dry, and it was a rainless year. The Prophet ﷺ asked her to bring that goat to him. He rubbed its udders with his hand, reciting the name of Allâh and making Du'â'. To their joy, there flowed plenty of milk out of them. The Prophet ﷺ first offered it to the lady of the house, and she drank until she quenched her thirst. He ﷺ shared what was left with his companions, and they drank to their fill. Before he

left, he milked the goat once more, filled the container and gave it to her. When her husband arrived with slender goats hardly having any milk in their udders, he was astonished to see milk in the house. His wife told him that a blessed man passed by, and then she gave him details about his physical appearance and manner of talk. Here Abû Ma'bad realized on the spot that the man was the one whom the Quraish were searching for and asked her to give a full description of him...."[25]

The story of Umm Shuraik:

Imâm al-Baihaqî related on the authority of *Abû Hurairah* who said: *"There was a woman from the tribe of Doas called Umm Shuraik*[26]*, who embraced Islâm in Ramadân". Abû Hurairah mentioned the*

---

[25] Related by *Ibn-Hishâm* in his *"Seerah" (Biography of the Prophet ﷺ).*

[26] She is *Umm Shuraik ad-Dawsiyah, and she is counted as one of the emigrants, It was said that she embraced Islâm in Ramadân, and came asking for someone to take her to the Prophet ﷺ. She came across a Jewish man who asked her what she wanted. She said: "I am asking for someone to take me to the Prophet ﷺ, so he offered to take her to him, and he did. Before she migrated to Madînah, she was active in making Da'wah to Islâm in Makkah. She used to go secretly to the women of Quraish, inviting them to embrace Islâm, until her activities in Makkah were disclosed. Thereupon, they took her by force t her family, so she migrated to Madînah. (Usd al-Ghâbah 7/351.*

story of her migration to Madînah, accompanied by a Jewish man. On the way, she became thirsty, but he refused to give her water unless she embraced Judaism. She fell asleep and saw in her dreams that someone was giving her water, and when she woke up she felt that she has quenched her thirst. When she came to the Prophet ﷺ she told him her story, and he asked her for marriage, but she felt that she did not deserve to be the wife of the Prophet ﷺ and said to him: "But marry me to whoever you choose". He married her to his slave Zaid Ibn Hârithah, and he ordered that 30 Sâ' (a measure of capacity) of barley be given to her, and said to them: "Eat and do not re-measure the barley". She also had some clarified butter in a small leather skin which she intended to give as a present to the Prophet ﷺ. She ordered her servant to carry it to him ﷺ, and when she arrived there, she poured it all for him. He ordered her to hang it in its place, when she gets back (to Umm Shuraik) and not to tie it up. When Umm Shuraik came in, she found that the skin was full, so she asked her servant: "Didn't I ask you to take it to the Messenger of Allâh ﷺ? The servant assured her that she did. They mentioned what happened to the Prophet ﷺ and he ordered them not to tie it up. It remained there for a while, until Umm Shuraik tied it up, and when they measured the barley, they found that it was still 30 Sâ'".

Another Hadîth reported by Jâbir:

Imâm Muslim reported on the authority of *Jâbir that a man came to the Prophet ﷺ and asked for food. He gave him half a Wasq (measure) of barley, and the man and his wife and their guest kept on making use of it (as a food) until he weighed it (in order to find the actual quantity), but he found nothing left. He came to Allâh's Messenger ﷺ and informed him about it. He said:* ***"Had you not weighed it, you would be eating out of it and it would have remained intact for you"***[27].

The Prophet ﷺ is a guest of Abû Talhah al-Ansârî :

Imâm al-Bukhârî related on the authority of *Anas Ibn Mâlik* who said: *"Abû Talhah said to Umm Sulaim: "I have noticed feebleness in the voice of Allâh's Messenger ﷺ which I think, is caused by hunger. Have you got any food?" She said: "Yes." She brought out some loaves of barley and took out a veil belonging to her, and wrapped the bread in part of it and put it under my arm and wrapped part of the veil round me and sent me to Allâh's Messenger ﷺ. I carried it and found Allâh's Messenger ﷺ in the Mosque sitting with some people. When I stood there, Allâh's Messenger ﷺ asked:* ***"Has Abû***

[27] Narrated by *Imâm Muslim in his Sahîh in the book of "The merits of the Prophet ﷺ).*

Talhah sent you?" *I said: "Yes". He asked:* ***"With some food?"*** *I said: "Yes". The Prophet ﷺ then said to the men around him:* ***"Get up!"*** *He set out (accompanied by them) and I went ahead of them till I reached Abû Talhah and told him (of the Prophet's visit). Abû Talhah said: "O Umm Sulaim! Allâh's Messenger ﷺ is coming with the people and we have no food to feed them." She said: "Allâh and His Messenger know better". So Abû Talhah went out to receive Allâh's Messenger ﷺ. Allâh's Messenger ﷺ came along with Abû Talhah and said:* ***"O Umm Sulaim! Bring whatever you have."*** *She brought the bread, which Allâh's Messenger ﷺ ordered to be broken into pieces. Umm Sulaim poured on them some butter from an oilskin. Then Allâh's Messenger ﷺ recited what Allâh wished him to recite, and then said:* ***"Let ten persons come (to share the meal)".*** *Ten persons were admitted, and when they were full, they went out. Then he again said: "Let another ten do the same". They were admitted, ate their fill and went out. Then he again said:* ***"Let another ten persons (do the same)."*** *They were admitted, ate their fill and went out. Then he said:* ***"Let another ten persons come."*** *In short, all of them ate their fill, and they were seventy or eighty men."*[28]

---

[28] Narrated by *al Bukhari, Book of : "The merits of the Prophet ﷺ".*

The Prophet ﷺ is a guest of Jâbir Ibn 'Abdullâh:

Imâm al-Bukhârî narrated on the authority of *Jâbir Ibn 'Abdullâh* who said: *"We were digging (the trench) on the day of (al-Khandaq, i.e. the trench) and we came across a large solid rock. We went to the Prophet ﷺ and said," Here is a rock appearing across the trench." He said,* **"I am coming down."** *Then he got up, and a stone was tied to his belly for we had not eaten anything for three days. So, the Prophet ﷺ took the spade and struck the large rock and it became like sand. I said, "O Allâh's Messenger! Allow me to go home." (When the Prophet ﷺ allowed me) I said to my wife, "I saw the Prophet ﷺ in a state that I cannot take lightly, Have you got something (for him to eat)?" She replied, "I have barley and a she goat." So I slaughtered the she-kid and she ground the barley: then we put the meat in an earthenware cooking pot. Then I came to the Prophet ﷺ when the dough had become soft and fermented and (the meat in) the pot over the stone trivet was nearly cooked, and said, "I have got a little food prepared, so get up O Allâh's Messenger, you and one or two men along with you (for the food)." The Prophet ﷺ asked* **"How much is that food?"** *I told him about it. He said:* **"It is abundant and good. Tell your wife not to remove the earthenware pot from the fire and not to take out any bread from the oven till I reach there."** *Then he*

said (to all his companions): ***"Get up".*** *So the emigrants and the Anṣâr got up. When I came to my wife, I said: "Allâh's Mercy be upon you! The Prophet ﷺ came along with the emigrants and the Anṣâr and those who were present with them." She said, "Did the Prophet ﷺ ask you (how much food you had?" I replied "Yes" Then the Prophet ﷺ said:* ***"Enter and do not throng"*** *The Prophet ﷺ started cutting the bread (into pieces) and put the cooked meat over it. He covered the earthenware pot and the oven whenever he took something out of them. He would give the food to his companions and take the meat out of the pot. He went on cutting the bread and scooping the meat (for his companions) till they all ate their fill, and even then, some food remained. Then the Prophet ﷺ said (to my wife):* ***"Eat and present to others as the people are stricken with hunger"***[29]***.***

The Walîmah (wedding meal) of Zainab bint Jaḥsh:

Imâm Muslim reported on the authority of *Anas Ibn Mâlik* who said: *"Allâh's Messenger ﷺ contracted a marriage and went to his wife. My mother Umm Sulaim prepared some (food which is made of dates, flour and butter) and placed it in an*

[29] Narrated by *al-Bukhârî in the book of "al-Maghâzî (the military expeditions).*

earthen vessel and said: "Anas, take it to Allâh's Messenger and say: "My mother has sent that to you and she offers greetings to you and says that it is a humble gift for you on our behalf, Messenger of Allâh". So, I went along with it to Allâh's Messenger ﷺ and said: "My mother offers you salutations and says that this is a humble gift for you on our behalf". He said: **"Place it here"** *and then said:* **"Go and invite on my behalf so and so and anyone whom you meet"**, *and he even named some persons. He (Anas) said: "I Invited whom he had named and whom I met. I (one of the narrators) said to Anas: "How many (persons) were there? He (Anas) said: "They were about three hundred persons. Then Allâh's Messenger (said to me):* **"Anas, bring that earthen vessel". They (the guests) then began to enter until the courtyard and the apartment were fully packed.** *Allâh's Messenger ﷺ said:* **"Make a circle of ten (guests), and every person should eat from that nearest to him".** *They began to eat, until they ate to their fill. A group went out (after eating the food) and another group came in until a lot of them had eaten . He (the Holy Prophet) said to me:* **"Anas, lift it (the earthen vessel)".** *So, I lifted it, but I could not asses whether it had more (food) when I placed it (before Allâh's Messenger) or when I lifted it (after the people had been served out of it)......"*[30]

[30] Narrated by *Muslim*, Book of "*an-Nikâh (marriage)*.

The story of the bowl in the house of Abû Bakr ﷺ:

Imâm al-Bukhârî narrated on the authority of *'Abdur-Rahmân Ibn Abî Bakr* who said: *"The companions of Suffah were poor people. The Prophet ﷺ once said: "**Whoever has food enough for two persons, should take a third one (from among them), and whoever has food enough for four persons, should take a fifth or a sixth (or said something similar).**" Abû Bakr ﷺ brought three persons while the Prophet ﷺ took ten. And Abû Bakr with his three family members (who were I, my father and my mother) (the sub-narrator is in doubt whether 'Abdur-Rahmân said, "My wife and my servant who was common for both my house and Abû Bakr's house".) Abû Bakr took his supper with the Prophet ﷺ and stayed there till he offered the 'Ishâ (night) prayer. He returned and stayed till Allâh's Messenger ﷺ took his supper. After a part of the night had passed, he returned to his house. His wife said to him, "What has detained you from your guests?" He said: "Have you served supper to them?" She said, "They refused (to take supper) until you come. They (i.e. some members of the household) presented the meal to them but they refused (to eat)". I went to hide myself and he said: "O Ghunthar![31]" He invoked Allâh to cause my ears*

[31] This expression indicates that *Abû Bakr* was angry with his son *'Abdur-Rahmân*.

to be cut and he rebuked me. He said: "Do eat!" and added, "I will never eat that meal". By Allâh whenever we took a handful of the meal, the meal grew from underneath more than that handful till everybody ate to his satisfaction; yet the remaining food was more than the original meal. Abû Bakr saw the food was as much as or more than the original amount. He called his wife, "O sister of banî Firâs!" She said: "O pleasure of my eyes. The food has been tripled in quantity." Abû Bakr then started eating thereof and said: "It (i.e. my oath not to eat) was because of the Shaiṯân." He took a handful from it and carried the rest of it to the Prophet ﷺ so the food was with the Prophet ﷺ. There was a treaty between us and some people, and when the period of that treaty had elapsed, he divided us into twelve groups, each headed by a man. Allâh knows how many men were under the command of each leader. Anyhow, the Prophet ﷺ surely sent a leader with each group. Then all of them ate of that meal"[32].

The story of the debt of Jâbir's father, and the multiplication of the dates:

Imâm al-Bukhârî narrated on the authority of *Jâbir* who said: *"My father had died in debt. So I came to the Prophet ﷺ and said: "My father (died)*

---

[32] Narrated by *al-Bukhârî* in the Book of *"al-Manâqib (the virtues and merits of the Prophet ﷺ".)*

*leaving unpaid debts, and I have nothing except the yield of his date-palms; and their yield for many years will not cover his debts. So please come with me, so that the creditors may not misbehave with me." The Prophet ﷺ went round one of the heaps of dates and invoked Allâh, and then did the same with another heap and sat on it and said: "**Measure (for them)**". He paid them their rights and what remained was as much as had been paid to them"*[33].

The guest who drank the milk taken from seven goats:

Imâm Muslim related on the authority of *Abû Hurairah* that: *"Allâh's Messenger ﷺ invited a non-Muslim. Allâh's Messenger ﷺ commanded that a goat be milked for him. It was milked and he drank its milk. Then the second one was milked and he drank its milk, and then the other one was milked and he drank its milk, till he drank the milk of seven goats. The next morning he embraced Islâm and Allâh's Messenger commanded that a goat should be milked for him and he drank its milk and then another was milked but he did not finish it, whereupon Allâh's Messenger ﷺ said:* **"A believer drinks in one intestine whereas a non-believer drinks in seven intestines".**[34]

---

[33] *Ibid.*

[34] Related by *Muslim in the Book of "al-Ashribah (drinks)".*

C. The tree follows the command of the Prophet ﷺ:

Imâm Muslim reported on the authority of *'Ubâdah Ibn as-Sâmit* on the authority of *Jâbir* who said: "*We set out on an expedition along with Allâh's Messenger ﷺ until we got down at a spacious valley and Allâh's Messenger ﷺ went to relieve himself. I followed him with a bucket full of water and Allâh's Messenger ﷺ looked about and he found nothing to sit behind (for privacy) but two trees at the end of the valley. Allâh's Messenger ﷺ went to one of them and took hold of one of its twigs and said:* ***"Follow me (i.e. be under my control) by the permission of Allâh"****, and so it followed him like the camel who has its nose string in the hand of its rider. And then he came to the second tree and took hold of one of its twigs and said:* ***"Follow me by the permission of Allâh"****, and so it followed him, just as the first one did. When he came in the middle of the two trees he joined together the two twigs and said:* ***"Join with the permission of Allâh"****, and so they joined together. Jâbir said: "I was afraid lest Allâh's Messenger should be aware of my nearness and go still farther. I sat down and began to talk to myself, and suddenly I found Allâh's Messenger before me and the two trees were separated and each one of them was standing at its trunk. I saw Allâh's Messenger ﷺ standing for a short time, nodding his head toward right and left (i.e. pointing to the trees*

to go, one to the right and one to the left)". Then he (The Holy Prophet ﷺ) came to me and said: **"Jâbir, did you see the place where I was standing?"** *I said: "Allâh's Messenger, yes". He then said:* **"Then you should go to those two trees and cut a twig from each of them and go to that place with them where I was standing and stand there and place a twig on the right and a twig on the left".** *Jâbir said: "I set out and took hold of a stone and broke it and sharpened it and then I came to those trees and cut a twig from each one of them. I then dragged them until I stood at the place where Allâh's Messenger ﷺ had been standing and placed a twig on the right and a twig on the left. Then I came to him and said: "Allâh's Messenger, I have done that, but (kindly) explain to me the reason for it". Thereupon he said:* **"I passed by two graves the occupants of which had been undergoing torment. I liked to make intercession for them so that they might be relieved of this torment as long as these twigs remain fresh".** *Jâbir said: "We went back to the army camp and Allâh's Messenger ﷺ said:* **"Jâbir, call people to perform Wuḏû'"**. *I said: "Allâh's Messenger, there is not even a drop of water in the army camp". There was a person who used to cool the water for Allâh's Messenger ﷺ in an old water-skin, which was hanging by the twig. He asked me to go to such and such Anṣârî (the supporters from the inhabitants of*

Madînah) and ask him to see if there was any water in that skin. I went to him and cast a glance in it but did not find anything but a drop in the mouth of that water-skin and if I were to draw that, the water skin's dried part would soak it up. I came to Allâh's Messenger ﷺ and said: "I have not found anything in it but a drop of water in the mouth of the water-skin and now if I were to draw that, it would be absorbed. He then said : ***"Go and bring that to me".*** *I brought it to him. He took hold of it and began to utter something which I could not understand and then pressed it with his hand and gave that to me and said:* ***"Jâbir, announce for the tub to be brought".*** *So, I announced that the tub of the army (be brought). It was brought accordingly and I placed it before him (the Holy Prophet). Thereupon Allâh's Messenger ﷺ placed his hands in the tub like this: with his fingers stretched out, and then he placed his fingers at the bottom of the tub and said:* ***"Jâbir, take it (that water-skin) and pour water over me and say: "Bismillâh" (In the Name of Allâh)".*** *I poured water and I said: "Bismillâh" (In the Name of Allâh)", and found water spouting out between the fingers of Allâh's Messenger ﷺ . Then that tub gushed forth until it was filled up and the Messenger ﷺ said:* ***"Jâbir, make an announcement to the effect: He who needs water should take that".*** *Jâbir said: "The people came*

and got water until they were all satisfied. I said: "Is there anyone left who wants any water? And Allâh's Messenger ﷺ then lifted up his hand from that tub and it was still full. Then the people made a complaint to Allâh's Messenger ﷺ about hunger and he said: ***"May Allâh provide you with food!".*** *We came back to the ocean and the ocean was tossing and it threw out a big whale and we lit a fire and cooked it and took it until we had eaten to our heart's content. Jâbir said: "I and such and such five persons entered its socket and nobody could see us until we had come out, and we took hold of one of its ribs and twisted it into a sort of arch, then we called the tallest of the persons of the army and the most huge of the camels of the army and it had a big saddle over it, and it could easily pass through it without the rider having need to bend down"*[35].

A sign which was shown to him by Jibreel (Gabriel):

Imâm Ahmad narrated on the authority of *Anas Ibn Mâlik* who said: *"Jibreel came to the Messenger of Allâh ﷺ one day, when he was sitting on his own feeling sad and bleeding after being hit by some of the people of Makkah. Jibreel asked him: "What is*

[35] Narrated by *Muslim in his Sahîh, "Book of: Az-Zuhd war-Raqâ'iq", Chapter: "The story of Abû al-Yasâr and the lengthy Hadîth of Jâbir".*

wrong with you?" He said: ***"Those people did so and so to me".*** *Jibreel then said to him: "Would you like me to show you a sign (from Allâh)?" The Prophet ﷺ said to him:* ***"Yes".*** *Jibreel said to him: "Look at one of the trees down at the other end of that valley". And then he said: "Call it". The Messenger of Allâh ﷺ did, and so the tree came walking and stood before him. Jibreel then said to him: "Command the tree to go back". Thereupon the Prophet ﷺ commanded it and it went back to its place. The Messenger of Allâh then said:* ***"That is sufficient for me"***[36].

The Messenger of Allâh ﷺ calls a palm tree which responds to his call:

Imâm Ahmad narrated on the authority of *Ibn 'Abbâs* who said: *"A man from Banî 'Âmir came to the Prophet ﷺ and said: "O Messenger of Allâh! Show me (the seal) which is between your two shoulders, I am one of the most knowledgeable people in medicine". The Messenger of Allâh, then said to him:* ***"Shall I show you a sign?"*** *The man said: "Yes". The Messenger of Allâh ﷺ then looked at a palm tree and said to the man:* ***"Call that bunch of dates (on the palm tree)".*** *So, the man did and the bunch of dates came jumping between his hands. The Messenger of Allâh then said to it:* ***"Go back",***

[36] Related by *Imâm Ahmad in his Musnad, 3/113.*

and so it went back to its place. The man then said: "O Banî 'Âmer (tribe of 'Âmer) I have never in my life come across a magician who is more skilful in magic than that man".[37] In another narration by *Imâm al-Baihaqî, Ibn 'Abbâs said: "The man then said: "O Banî 'Âmer! By Allâh I will never belie him in anything he says".* And in another narration reported also by *Imâm al-Baihaqî, Ibn 'Abbâs* said: *"The bunch of dates came down the palm tree until it fell on the ground, and kept on jumping until it came between the hands of the Prophet ﷺ. When the Messenger of Allâh ﷺ ordered it to go back, it then went back to its place on the palm tree. The man then said: "I testify that you are the Messenger of Allâh", and he embraced Islâm".*[38]

D. <u>The weeping of the pulpit on missing the Prophet ﷺ:</u>

Imâm al-Bukhârî narrated on the authority of *Jâbir Ibn 'Abdullâh* who said: *"The Prophet ﷺ used to stand by the trunk of a date-palm (palm trees were used as the pillars of the mosque), while delivering a sermon. When the pulpit was placed for him we*

[37] Related by *Imâm Ahmad in his Musnad, 1.223.*

[38] Related by *Imâm al-Baihaqî. Imâm Ibn Kathîr commented on the narrations saying: "Maybe the man said first that this was an act of magic, but then realized that it was not so, and then he embraced Islâm when Allâh Almighty guided him to the truth. And Allâh knows best".*

heard that trunk crying like a pregnant she-camel till the Prophet ﷺ got down from the pulpit and placed his hand over it (he silenced it)"[39].

Imâm al-Bukhârî also narrated on the authority of *Jâbir Ibn 'Abdullâh* who said that *"The Prophet ﷺ used to stand by a tree or a date-palm (trunk) on Friday. Then an Anṣârî woman or man said: "O Allâh's Messenger! Shall we make a pulpit for you?" He replied:* ***"If you wish".*** *So, they made a pulpit for him and when it was Friday, he proceeded towards the pulpit (to deliver the sermon). The date-palm (trunk) cried like a child! The Prophet ﷺ descended (the pulpit) and embraced it while it continued moaning like a child being rendered quiet. The Prophet ﷺ said: "It was crying for (missing) what it used to hear of religious knowledge given near to it."*[40]

E. __The stones glorify Allâh in the palm of the Prophet ﷺ:__

Imâm al-Baihaqî narrated on the authority *Abû Dharr who said: "I saw 'Uthmân ؓ one day in a situation, after which I never mentioned him except with all that is good. I was a man who used to follow the Prophet ﷺ in his seclusion. One day, I*

---

[39] Related by *Imâm al-Bukhârî in the Book of: "al-Jumu'ah (the Friday prayer".*

[40] Narrated by Imâm *al-Bukhârî* in his __Ṣaḥîḥ__ *"Book of the merits of the Prophet ﷺ; (and his companions).*

saw him sitting on his own, so I entered to sit with him. Abû Bakr ؓ then entered, greeted him and sat on his right ﷺ, and 'Umar ؓ came in and sat to the right of Abû Bakr. Then, 'Uthmân ؓ came and sat to the right of 'Umar ؓ. The Prophet ﷺ had seven or nine stones in his hand. He took them in his palm, and they started to glorify (say Tasbîh) Allâh, until we heard them moaning (like the trunk of the date-palm). When the Messenger of Allâh ﷺ put them down, they became silent. The Prophet ﷺ then took them and put them in the palm of Abû Bakr, and they started glorifying Allâh (say Tasbîh) until we heard them moaning (like the trunk of the date-palm), and when he put them down they became silent. The Messenger of Allâh took them again and put them in the hand of 'Umar, and they started to glorify Allâh, until we heard them crying like the trunk of the date-palm, and when he put them down they became silent. The Prophet ﷺ then put them in the had of 'Uthmân, and they started to glorify Allâh until we heard them moaning like the trunk of the date-palm, and then he put them down, so they became silent. The Prophet ﷺ then said: ***"This is the Khilâfah (succession) of Prophethood".***

Imâm al-Bukhârî narrated on the authority of *Ibn Mas'ûd* who said: *"We heard the meal glorifying*

Allâh when it was being eaten (by him)".[41]

F. <u>*The stones salute him ﷺ:*</u>

Imâm Muslim reported on the authority of *Jâbir* that the *Prophet ﷺ said:* ***"I recognize a stone in Makkah, which used to salute me before my advent as a Prophet and I recognize that stone even now".***

G. <u>*The Prophet ﷺ throws dust into the enemies' faces in Badr and Hunain:*</u>

Imâm Muslim narrated on the authority of *Salamah* who said: *"We fought by the side of the Messenger of Allâh at H̱unain. When we encountered the enemy, I advanced and ascended a hillock. A man from the enemy turned towards me and I shot him with an arrow. He (ducked and) hid himself from me. I could not understand what he did, but (all of a sudden) I saw that a group of people appeared from the other hillock. They and the Companions of the Prophet turned back and I too turned back defeated. I had two mantles, one of which was wrapped around my waist (covering the lower part of my body) and the other I put around my shoulders. My waist-wrapper became loose and I held the two mantles together. (In this downcast condition) I passed by the Messenger of Allâh ﷺ who was riding*

---

[41] Narrated by Imâm *al-Bukhârî* in his <u>Sahîh</u> *"Book of the merits of the Prophet ﷺ; (and his companions),*

on his white mule. He said: ***"The son of Akwa' finds himself to be utterly perplexed".*** *When the companions gathered round him from all sides, the Messenger of Allâh ﷺ got down from his mule, picked up a handful of dust from the ground, threw it into their (enemy) faces and said:* ***"May these faces be deformed!"*** *There was no one among the enemy whose eyes were not filled with the dust from this handful. So, they turned back fleeing and Allâh the Exalted and Glorious defeated them, and the Messenger of Allâh ﷺ distributed their booty among the Muslims".*[42]

In another narration by *Imâm Muslim, al-'Abbâs said (in a long Hadîth): "......... And the Messenger of Allâh ﷺ who was riding on his mule looked at their fight with his neck stretched forward and he said:* ***"This is the time when the fight is raging hot".*** *Then the Messenger of Allâh ﷺ took (some) pebbles and threw them in the face of the infidels. Then he said:* ***"By the Lord of Muhammad, the infidels are defeated.*** *Al-'Abbâs said: "I went round and saw that the battle was in the same condition in which I had seen it. By Allâh, it remained in the same condition until he threw the pebbles. I continued to watch until I found that their force had*

[42] Related by *Imâm Muslim* In the *Book of Jihâd.*

been spent out and they began to retreat".[43]

As for the battle of *Badr* the Qur'ân says about it in *Surah al-Anfâl (the spoils of war):*

﴿........وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ(١٧)﴾ (الأنفال:١٧)

"And you (Muhammad) threw not when you did throw but Allâh threw, that He might test the believers by a fair trial from Him". (8:17).

As for what has taken place in the battle of *Hunain, the Qur'ân says:*

﴿لَقَدْ نَصَرَكُمْ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمْ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ(٢٥)ثُمَّ أَنزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ(٢٦)﴾ (التوبة:٢٥-٢٦)

"Truly Allâh has given you victory on many battle-fields, and on the Day of Hunain (battle) when you rejoiced at your great number but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back

[43] *Ibid.*

in flight. Then Allâh did send down His calmness on the Messenger ﷺ and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers". (9:25-26).

H. The Prophet ﷺ pointed to the idols and they fell on their faces:

Imâm al-Bukhârî narrated on the authority of *'Abdullâh* ﷺ *who said: "When the Prophet* ﷺ *entered Makkah on the day of the Conquest, there were 360 idols around the Ka'bah. The Prophet* ﷺ *started striking them with a stick he had in his hand and was saying:* ***"Truth has come and Falsehood will neither start nor will it reappear".***[44]

4. The miracles related to animals:

A. The story of the camel which fled:

Imâm Ahmad narrated on the authority of *Jâbir Ibn 'Abdullâh* who said: *"We returned from one of our journeys with the Prophet* ﷺ*, until we reached a garden, which belongs to Bânî an-Najjâr. When we tried to enter the garden, there was a camel. No one enters the garden except that the camel attacks him. When the people mentioned this to the Prophet* ﷺ ,

[44] Related by *Imâm al-Bukhârî* in the *Book of 'Maghâzî".*

he went inside the garden and called the camel who came putting his snout on the ground, until he knelt down in front of the Prophet ﷺ. The Prophet ﷺ then said: ***"Bring me a halter "****, thereupon he tied him up and gave him back to his owner. The Prophet ﷺ then turned to the people and said:* ***"There is nothing –which exists - in between the heaven and the earth, except that it knows that I am the Messenger of Allâh, except for those disobedient among the Jinn and mankind".***

B. The story of the camel which wept and complained to the Prophet ﷺ:

Imâm Abû Dawûd narrated on the authority of *'Abdullâh Ibn Ja'far* who said: *"One day I was riding behind the Prophet ﷺ, and he told me secretly about a matter, which I should not mention to anybody at all. What the Messenger of Allâh ﷺ liked most to hide behind (while relieving himself) was an elevated piece of land or a winding group of palm trees. One day, he went inside a garden which belonged to one of the Ansâr and there was a camel ,which upon seeing the Messenger of Allâh ﷺ started weeping and tears fell from its eyes. The Prophet ﷺ went to the camel and rubbed his ear, and so the camel became quiet and stopped crying. The Messenger of Allâh ﷺ asked* ***"Who is the owner of this camel?"*** *A young man from the Ansâr came and said: "It is mine O Messenger of Alâh". The Prophet*

ﷺ *then said to him:* ***"Don't you fear Allâh regarding this dumb animal, which Allâh gave you as your own property? The camel complained to me that you do not give him enough food and that you force him to work until he gets too tired".***[45]

C. The Messenger of Allâh ﷺ is informed about the poisoned sheep:

Imâm al-Bukhârî narrated on the authority of *Abû Hurairah* who said: *"When Khaibar was conquered, Allâh's Messenger* ﷺ *was presented with a poisoned (roasted) sheep. Allâh's Messenger* ﷺ *said:* ***"Collect for me all the Jews present in this area".*** *(When they were gathered) Allâh's Messenger* ﷺ *said to them:* ***"I am going to ask you about something; will you tell me the truth?"*** *They replied: "Yes, O Abul-Qâsim!" Allâh's Messenger* ﷺ *said to them,* ***"Who is your father?"*** *They said, "Our father is so and so". Allâh's Messenger* ﷺ *said:* ***"You have told a lie, for your father is so and so".*** *They said: "No doubt, you have said the truth and done the correct thing". He again said:* ***"If I ask you about something; will you tell me the truth?"*** *They replied, "Yes, O Abul-Qâsim! And if we should tell a lie you will know it as you have known it regarding our father". Allâh's Messenger* ﷺ *then asked:* ***"Who are the people of the (Hell) Fire?"***

[45] Related by *Imâm Abû Dawûd* in his *Sunan* in the *Book of "Jihâd"*.

They replied, "We will remain in the (Hell) Fire for a while and then you (Muslims) will replace us in it." Allâh's Messenger ﷺ said to them, **"You will abide in it with ignominy. By Allâh, we shall never replace you in it at all."** *Then he asked them again:* **"If I ask you about something; will you tell me the truth?"** *They replied, "Yes" He asked:* **"Have you put the poison in this roasted sheep?"** *They replied: "Yes". He asked,* **"What made you do that ?"** *They replied, "We intended to learn if you were a liar in which case we would be relieved from you, and if you were a prophet then it would not harm you."*[46]

D. The story of the camel of Jâbir:

Imâm al-Bukhârî related on the authority of *Jâbir* who said: *"While I was riding a (slow) and tired camel, the Prophet ﷺ passed by and beat it and prayed for Allâh's Blessings for it. The camel became much faster than it had ever been before. The Prophet ﷺ then said:* **"Sell it to me for one Uqiyah (of gold)".** *I said: "No". He again said: "Sell it to me for one Uqiyah of gold". I sold it and stipulated that I should ride it to my house. When we reached (Madînah) I took that camel to the Prophet ﷺ and he gave me its price. I returned home but he sent for me (and when I went to him) he said:* **"I will**

[46] Related by *Imâm al-Bukhârî in the Book of "Medicine".*

not take your camel. Take your camel as a gift ".[47]

The Prophet ﷺ rides the slow horse of Talhah which becomes very fast:

Imâm al-Bukhârî narrated on the authority of *Anas* who said: *"The Prophet ﷺ was the best and the bravest amongst the people. Once the people of Madînah became terrified at night, so they went in the direction of the noise (that terrified them). The Prophet ﷺ met them (on his way back) after he had found out the truth. He was riding an unsaddled horse belonging to Abû Talhah (which was a slow horse) and a sword was hanging around his neck, and he was saying:* ***"Don't be afraid! Don't be afraid!"*** *He further said,* ***"I found it (i.e. the horse) very fast," or said, "This horse is very fast".***[48]

E. The blessing of the Prophet ﷺ gives power to the donkey of Halîmah as-Sa'diyah (his wet nurse):

When Halîmah took the Prophet ﷺ when he was a baby to breast feed him, she had already come to Makkah with a fatigued and very slow donkey. But when she decided to take the Prophet ﷺ back to her tribe (of Banî Sa'd), she sat on the same donkey with the blessed child, but then she was ahead of all those who had come with her to Makkah. They were

---

[47] Related by *al-Bukhârî* in the *Book of "conditions"*.
[48] Related by *al-Bukhârî* in the *Book of "Jihâd"*.

astonished at the speed of her donkey. Not only that, but his mercy ﷺ started to show on her animals, which started to give plenty of milk at a time when all the animals in that area had started to dry up, due to lack of rain. The people of her tribe asked if they were pasturing their sheep somewhere else, apart from the known places, which they were accustomed to use.

F. ***The wolf who testified that Muhammad ﷺ is the Messenger of Allâh:***

Imâm Ahmad related on the authority of *Abû Sa'îd al-Khudrî* who said: *"A wolf attacked a sheep and took it away, but the shepherd ran after the wolf and grabbed it from him. The wolf sat down and said: "Don't you fear Allâh? How could you grab from me a sustenance which Allâh has given me? The Shepherd then said: "How strange! A wolf talking like a man!" The wolf then said to him: "Shall I tell you something which is even stranger? Muhammad ﷺ in Madînah is telling people the news of the previous times in history". The shepherd then came leading his sheep until he entered Madînah, and he left his sheep on one side of Madînah. He then came to the Prophet ﷺ and told him about the wolf. The Messenger of Allâh ﷺ asked someone to announce among the people that: "A prayer is to be offered in congregation (i.e. to say As-Salatu Jâmi'ah)". The Prophet ﷺ then came out and said to the shepherd:*

*"**Tell them (what happened with the wolf)**". The shepherd then told the people about what happened with the wolf. The Prophet ﷺ then said: "**He is truthful. I swear by Whom my soul is in His hand, the hour (Day of Judgment) will not be established until the wild animals talk to man, and the man is spoken to by the tip of his lash and by his shoelace, and his thigh tells him about what his wife did after he left her**"*[49].

G. ***The Hadîth of the deer which seeks the protection of the Prophet ﷺ:***

Al-Hâfiz Abû Na'îm al-Asbahânî (May Allâh bestow His mercy upon him) related on the authority of *Umm Salamah (the wife of the Prophet ﷺ) who said: "While the Prophet ﷺ was sitting somewhere in the desert, there was a voice calling out to him: "O Messenger of Allâh! O Messenger of Allâh!" The Prophet ﷺ then turned round, but could not see anybody. The voice then called again, so the Prophet ﷺ followed the source of the voice and there was a female gazelle tied up firmly. Beside the gazelle there was a Bedouin wrapped in his garment and sleeping in the sun. The gazelle said to the Prophet ﷺ : "This Bedouin caught me and I have two fawns in that mountain over there. Could you please untie me so that I could go to suckle them and then come back to*

[49] Related by *Imâm Ahmad in his Musnad, 3/83-84.*

my bond. The Prophet ﷺ then said to her: ***"Would you really come back?"*** *The gazelle then said: "May Allâh torture me with the worst torment if I don't". The Prophet ﷺ then untied her, and so she went to suckle her young and then came back. While the Prophet ﷺ was tying her, the Bedouin woke up and said: "O Messenger of Allâh, may I ransom you with my mother and father, I caught her earlier. Do you need her?" The Prophet ﷺ then said:* ***"Yes".*** *The Bedouin then said: "It is yours". The Messenger of Allâh ﷺ untied her, and she set off running in the desert joyfully, beating the earth with her feet and saying: 'I testify that there is not God except Allâh and that you are the Messenger of Allâh".*

H. The story of the bird:

Imâm al-Baihaqî related on the authority of *Ibn Mas'ûd on the authority of his father who said: "Once we went out on a journey with the Prophet ﷺ. We passed by a tree and saw two little birds in a nest, and so we took them. The mother of the little birds came to the Prophet ﷺ flapping her wings. The Prophet ﷺ then said:* ***"Who has grieved this bird by taking away her little ones?"*** *We replied: "We did". The prophet ﷺ thereupon said:* ***"Give them back to her".*** *We put the little birds back in the nest, but she didn't come back.*

5. *The miracles related to the companions of the prophet ﷺ:*

A. *The story of the two men whose sticks lit the way for them:*

Imâm al-Bukhârî narrated on the authority of *Anas* ﷺ who said: *"Once two men from the companions of the Prophet ﷺ went out of the house of the Prophet ﷺ on a very dark night. They took with them two things that resembled lamps lighting the way in front of them, and when they parted, each of them had those two things (lamps) till they reached their homes"*[50].

Imâm 'Abdur-Razzâq narrated on the authority of *Anas who said that: "Usaid Ibn Hudair*[51] *and 'Abbâd Ibn Bishr*[52] *went to the Prophet ﷺ to ask him about something. By the time they went out of the house of the Prophet ﷺ it was nighttime, and it was a very dark night. Each had a stick in his hand, and the stick of one of them lit the way for them and they*

---

[50] Narrated by Imâm *al-Bukhârî* in his Sahîh *"Book of the merits of the Prophet ﷺ; (and his companions),*

[51] He is one of the *Ansâr, who embraced Islâm after the first pledge of al-'Aqabah. He fought in the battle of Uhud and the following battles. He died in Sha'bân, on the year 20 AH. 'Umar ﷺ carried his coffin until he was buried in al-Baqî', in al-Madînah.*

[52] He is also one of the *al-Ansâr who fought in the battle of Badr and was killed as a martyr in the battle of al-Yamâmah.*

walked accompanied by its light. When they parted, the other stick started also to light the way for the other one, and so each of them continued to walk in the light of his stick until they reached their homes".

B. The man whose fingers lit the way for him:

mâm al-Bukhârî narrated in his book *"at-Târîkh (the History)", on the authority of 'Amro al-Aslamî*[53] *who said: "We were with the Prophet ﷺ on a very dark night. When we parted, my fingers lit up, so that even the people who were with me, gathered their riding animals, depending on their light".*

C. The miracle of Tamîm ad-Dârî who pushed away the fire which appeared in al-Harrah (a mountain at the side of Madînah):

Imâm al-Baihaqî related on the authority of *Mu'âwiyah Ibn Harmal who said: "'Umar ﷺ came to Tamîm ad-Dârî*[54] *and said to him: "Get up to push away this fire". Tamîm then said: "O Amir al-*

---

[53] He was the guide of the Prophet ﷺ on his way to *al-Hudaibiyah*.

[54] He is from *Banî 'Adî. He was a Christian and then he embraced Islâm in the ninth year of Hijrah. He used to pray a lot at night, and one night he got up to pray and he kept on reading a verse from the Qur'ân and crying until the morning. The verse was :* ***"O do those who earn evil deeds think that We shall hold then equal with those who believe...." (45:21).*** *He used to live in Madînah, but then he moved to Syria and remained there until he died after 'Uthmân ﷺ was killed.*

Mu'minîn (Chief of the believers), and who am I? 'Umar ﷺ insisted that he get up and finally he did. They both set off towards the place where the fire was, and I (Ibn Harmal) followed them. When they reached the fire, Tamîm kept on pushing it away with his hands until it entered one of the mountains, and Tamîm went after it. 'Umar then said: "The one who saw is not like the one who didn't". He said it three times."

D. The story which Anas told about "al-'Alâ' Ibn al- Hadramî":

Imâm al-Baihaqî related on the authority of *Anas* who said: "*'Umar Ibn al-Khattâb ﷺ prepared an army, which was led by "al-'Alâ' Ibn al-Hadramî"*[55]. *Anas continues, I was in that army, and when we reached the spot we were heading for, we discovered that the enemy had destroyed all the water wells. It was very hot, and so we, and our animals, became extremely thirsty. It was a Friday, and so when the sun started to come down, al-'Alâ' gathered us and prayed two Rak'as and then raised his hands (invoking Allâh), but there were no clouds in the sky.*

---

[55] He was originally from *Hadramout (south of Arabia). The Prophet ﷺ appointed him as the governor of Bahrain. The Prophet ﷺ died while he was still in charge of Bahrain, and Abû Bakr and 'Umar kept him in his position and he died during the Khilâfah of 'Umar.*

hands down than the wind started to blow and clouds gathered and it started to rain until all the roads became flooded with water, and we drank until we quenched our thirst and gave water to our riding animals. Then we encountered our enemy, who had already crossed a small gulf in the sea until they reached an island. Al-'Alâ' stood by the gulf and said: "O Allâh, The Exalted, The Most Glorious, The Forbearing, The Most Generous. And then he said: "Cross in the name of Allâh". Anas continues: "We crossed and the water was so shallow that even the feet of our animals did not get wet. It did not take us too long, before we gained victory over our enemy. We killed some, took others as war captives, and started on our way back. When we reached the gulf on the way back, al-'Alâ' repeated what he had first said, and so we crossed again, and the water did not even get the feet of our animals wet.

Anas continues: "It was not too long before he died. So, we dug a grave for him, washed him and buried him. A man then came along, and asked: "Who is that?" We answered him: "He is the best of all people, he is Ibn al-Hadramî. The man then said: "This land rejects the dead bodies, so it would be better if you transfer him to another land, one or two miles away, which does not do so. We replied: "We can not leave our companions to be eaten by wild animals", and so we re-dug the grave. When we

animals", and so we re-dug the grave. When we reached the spot where he was buried, our companion was not there, but the grave was glittering with light as far as you can see. So, we put the rubble back into the grave and left.

E. <u>An army which walks on the water:</u>

Imâm al-Baihaqâ related on the authority of *al-A'mash who said: "We reached The Tigris river (at the battle of al-Madâ'in) and the Persians were on the opposite bank of the river. A Muslim man said: "In the name of Allâh", and he entered the water with his horse, which started to run over the water. The rest of the army then said: "In the name of Allâh" and broke into the water like him, and here they were all running (with their horses) and walking over the water. The Persians then looked at them and said: "Crazy people! Crazy people!" and they fled. The Muslims then started to see if they had missed anything, and it was only a cup, which had been hung by the saddle of one of the warriors. Then they started to divide the war booty (which the enemy had left behind) between themselves."*[56]

[56] This miracle took place during the conquest of *"al-Madâ'in", and the leader of the army was "Sa'd Ibn Abî Waqqas"., and he was one whose prayer and Duâ' were heard and answered. Sa'd appointed 'Asem Ibn 'Amro as a leader over one detachment of Muslims. 'Asem said: "Who would come with me to be the first to cross this sea?" Sixty of the most brave Muslims came along to cross with*

6. Miracles related to the cure of disease:

A. The Prophet ﷺ cures the boy who is suffering from epilepsy (due to being touched by the Shaitân):

Imâm Ahmad narrated on the authority of *Ya'lî Ibn Murrah* who said: *"A woman came to the Prophet ﷺ with a son of hers who was suffering from epilepsy (due to being touched by the Shaitân). The Messenger of Allâh ﷺ said to him: **"Get out you - enemy of Allâh- I am the Messenger of Allâh ﷺ".** Thereupon the boy was cured, and the woman gave the Messenger of Allâh two sheep, some cheese and some butter as a present. The Prophet ﷺ took the cheese and the butter, and one of the two sheep, and gave her the other"*[57].

---

*them, and the Persians were standing in rows on the opposite bank. One of the Muslims came forward when he saw that the people were apprehensive about crossing The Tigris river, and said to them: 'Are you afraid of this drop of water, and he recited the verse of Allâh: **"And no person can ever die except by Allâh Leave and at an appointed term" (3:145).** He then broke into the water and the people came after him. The group of sixty people was divided into two groups: Those riding the male horses in one team, and the other group consisted of those riding the female horses. When the Persians saw them floating on the surface of the water they said: "Crazy people! Crazy people!" The Sa'd Ibn Abû Waqqâs commanded the people to cross the water and they went along with their horses as if they were walking on the ground talking to each other.*

[57]Related by *Imâm Ahmad in his Musnad, 4/171.*

B. Making Du'â' for the woman who was suffering from epilepsy:

Imâm al-Bukhârî related on the authority of *'Aṯâ' bin Abî Rabâh̲ who said: "Ibn 'Abbâs said to me: "Shall I show you a woman of the people of Paradise?" I said "Yes". He said: "This black lady came to the prophet ﷺ and said: "I get attacks of epilepsy and my body becomes uncovered; please invoke Allâh for me". The Prophet ﷺ said (to her):* ***"If you wish, you can be patient and enter Paradise; and if you wish, I will invoke Allâh to cure you."*** *She said: "I will remain patient" and added, "But I become uncovered, so please invoke Allâh for me that I may not become uncovered". So, he ﷺ invoked Allâh for her*[58].

C. Making Du'â' for the Emigrants to be cured from fever in Madînah:

Imâm al-Bukhârî narrated on the authority of *'Âishah (may Allâh be pleased with her)* that: *"When the Messenger of Allâh ﷺ arrived in Madînah, both Abû Bakr and Bilâl fell ill. When Abû Bakr's fever got worse, he would recite the (poetic verses):*

Everybody is
Staying alive with his people, yet
Death is nearer to him than

[58] Related by ***Imâm al-Bukhârî in the Book of "Patients".***

His shoe laces".
And Bilâl, when his fever deserted him, would recite:
Would that I could stay overnight in
A valley wherein I would be surrounded by
Idhkhar and Jalîl (two types of good smelling grass)
Would that I could drink the water
Of the Majanna, and would that (The two mountains)
Shâmah and Tafîl would appear to me!

The Prophet ﷺ said: ***"O Allâh! Curse Shaibah bin Rabî'ah and 'Utbah bin Rabî'ah and Umaiyyah bin Khalaf as they turned us out of our land to the land of epidemics."*** *Allâh's Messenger ﷺ then said:* ***"O Allâh! Make us love Madînah as we love Makkah or even more than that. O Allâh! Give blessings in our Sâ'and our Mudd (measures symbolizing food) and make the climate of Madînah suitable for us, and divert its fever towards al-Juhfah[59]"*** *'Âishah (may Allâh be pleased with her) added: "When we reached Mâdînah, it was the most unhealthy of Allâh's land, and the valley of Bathân (the valley of Madînah) used to flow with impure colored water".[60]*

Allâh the Almighty, responded to the *Du'â'* of the Prophet ﷺ and *al-Madînah* became the most healthy place, due to the blessing of the arrival of the Prophet ﷺ in it, and his *Du'â'*.

---

[59] A place close of *Madînah* on the way to *Makkah*.
[60] Narrated by *al-Bukhârî* in the Book of "*The merits of al-Madînah*".

D. The blind man was cured when he said a Du'â' that was taught to him by the Prophet ﷺ

Imâm al-Baihaqî related on the authority of *'Uthmân bin Hunaif* ,who said: *"I heard the Prophet ﷺ when a blind man came to him and complaining that he had lost his sight. The man said to the Prophet ﷺ: "O Messenger of Allâh! I do not have anyone to lead me (as I am a blind man) and it has become difficult for me to keep going". The Messenger of Allâh then said:* ***"Go and make Wudû' (ablution) and pray two Rak'as and say: "O Allâh! I ask You and turn to you by the dignity of your Prophet Muhammad ﷺ, the Messenger of mercy. O Muhammad! I turn to my Lord, by your dignity (and honor), to return back my sight to me. O Allâh! I ask You for his intercession (for me)."*** *'Uthmân said: "By Allâh, we did not leave our place, and we did not remain there for long, except that the man came in as if he had never suffered from any disease".*

*7. **His Du'â' ﷺ is answered:***

Imâm al-Bukhârî narrated on the authority of *Abû Hurairah, who said: "I said to the Prophet ﷺ : "I hear many Ahâdîth from you but I forget them." The Messenger of Allâh said:* ***"Spread your garment"*** *"I did accordingly and then he moved his hands as if filling them with something (and emptied*

them in my garment) and then said: ***"Take and wrap this sheet over your body".*** *"I did it, and after that I never forgot anything".*[61]

In another narration, he said to the companions ﷺ: ***"Whoever spreads his garment till I finish my speech , then collects it to his chest , will never forget whatever I've said!"*** *Abû Hurairah said: "Therefore I spread my garment, and he directed his speech to me, then I collected it. By Allâh! I never forgot anything which I heard from him later on".*

His Du'â' ﷺ for Ibn 'Abbâs:

Imâm al-Bukhârî narrated on the authority of *Ibn 'Abbâs* who said: *"Once the Prophet ﷺ entered a lavatory and I placed water for his ablution. He asked* ***"Who placed it?"*** *He was informed accordingly and so he said:* ***"O Allâh! Grant him (Ibn 'Abbâs) Fiqh (understanding) in religion."***[62]

Imâm al-Baihaqî in another narration by *Ibn 'Abbâs* added that the Prophet ﷺ put his hand on his *(Ibn 'Abbâs)* shoulder and said: ***"O Allâh Grant him Fiqh (understanding) in religion and teach him the interpretation of the Qur'ân".***

Allâh the Almighty responded to the *Du'â'* of His Messenger ﷺ for his cousin *(Ibn 'Abbâs),* who

---

[61] Narrated by *al-Bukhârî in the Book of 'Knowledge".*

[62] Narrated by *al-Bukhârî* in the Book of *"Wudû'" (Ablution).*

became a scholar in religion, especially in the science of *Tafsîr* (Qur'ân exegesis). He benefited from all the knowledge of the companions, which they learnt from the Prophet ﷺ before he was even born, and also from all that he managed to hear from the Prophet ﷺ before his death.

His Du'â' ﷺ for Anas:

Imâm al-Bukhârî narrated on the authority of *Qatadah,* who said: *"Umm Sulaim said to the Prophet ﷺ: "Anas is your servant." The Prophet ﷺ said:* ***'O Allâh! Increase his wealth and offspring, and bless (for him) whatever you give him".***

Imâm at-Tirmidhî narrated on the authority of *Abû Khaldah,* who said: *"I said to Abî al-'Aliyah: "Has Anas heard the Hadîth from the Prophet ﷺ?" He said to me: "He served him for ten years, and the Prophet ﷺ made Du'â' for him. 'Anas had an orchard, which produced fruit twice a year, and he also had Basil plants –in that orchard- which had Musk- like fragrance".*

It was also narrated that *Anas* had almost a hundred boys and girls or even more.

In another narration, it was reported that the Prophet ﷺ said : ***"O Allâh! Make him live a long life".*** Anas, then lived a 100 years.

The Prophet ﷺ also made *Du'â'* for his mother

Umm Sulaim and her husband *Abû Talhah*, and so they were given 9 sons, who were all reciters of the Qur'ân by heart[63].

His Du'â' ﷺ for Abû Huraira's mother to follow the right path:

Imâm Muslim narrated on the authority of *Abû Hurairah,* who said: *"I invited my mother, who was a polytheist, to Islâm. I invited her one day and she said to me something about Allâh's Messenger ﷺ which I hated. I came to the Prophet ﷺ weeping and said: "Allâh's Messenger, I invited my mother to Islâm but she did not accept (my invitation). I invited her today but she said to me something, which I did not like. (Kindly) supplicate Allâh that He may set the mother of Abû Hurairah right. Thereupon, Allâh's Messenger ﷺ said:* ***"O Allâh! Set the mother of Abû Hurairah on the right path".*** *I came out quite pleased with the supplication of Allâh's Messenger ﷺ and when I came near the door, it was closed from within. My mother heard the sound of my footsteps and she said: "Abû Hurairah, just wait, and I heard the noise of water falling. She took a bath and put on a garment and quickly covered her head with a headdress and opened the door and then said: "Abû Hurairah, I bear witness to the fact that*

[63] The Hadîth is narrated in *Sahîh al-Bukhârî, Book of "al-Janâ'iz" (Funerals).*

there is no god but Allâh and Muhammad is His bondsman and His Messenger. He (Abû Hurairah) said: "I went back to Allâh's Messenger ﷺ and (this time) I was shedding tears of joy. I said: "Allâh's Messenger, be happy, for Allâh has responded to your supplication and He has set on the right path the mother of Abû Hurairah. He (the Holy Prophet) ﷺ praised Allâh, and extolled Him and uttered good words. I said: "Allâh's Messenger, supplicate to Allâh so that He may instill love of mine and that of my mother in the hearts of the believing servants and let our hearts be filled with their love, whereupon Allâh's Messenger ﷺ said: **"O Allâh, let there be love of these servants of yours, (i.e. Abû Hurairah and his mother) in the hearts of the believing servants and let their hearts be filled with the love of the believing servants".** *(Abû Hurairah said: This prayer) was so fully granted by Allâh that no believer was ever born who heard of me and saw me, but they loved me."*[64]

His Du'â' ﷺ for Sa'd bin Abî Waqqas:

The Messenger of Allâh made Du'â' for him while he was sick, and he got better. Also, he made Du'â' ﷺ that Sa'd's invocation would always be answered. The Prophet ﷺ said: **"O Allâh, make his**

---

[64] Narrated by *Muslim, in the Book of "The merits of the Companions".*

spear hit unerringly and answer his prayer (Du'â')".[65]

As narrated by *Imâm al-Bukhârî, the Du'â'* of *Sa'd* was answered when he was the governor of *Al-Kûfah in Iraq. Jâbir bin Sumrah narrated that: "The people of Kûfah complained against Sa'd to 'Umar ﷺ and the latter dismissed him and appointed 'Ammâr as their chief. They lodged many complaints against Sa'd and even alleged that he did not pray properly. 'Umar sent for him and said: "O Abâ Ishâq! These people claim that you do not pray properly". Abû Ishâq (Sa'd) said: "By Allâh, I used to pray with them a prayer similar to that of Allâh's Messenger ﷺ and I never reduced anything of it. I used to prolong the first two Rak'ât of 'Ishâ' and shorten the last two Rak'ât". 'Umar said: "O Abu Ishâq, this was what I thought about you." And then he sent one or more persons with him to Kûfah so as to ask the people about him. So, they went there and did not leave any mosque without asking about him. All the people praised him till they came to the mosque of the tribe of Banî Abs; one of the men called Usâmah bin Qatâdah with the surname of Abâ Sa'dah stood up and said: "As you have put us under an oath; I am bound to tell you that Sa'd never went himself with the army and never distributed (the war*

---

[65] Narrated by *al-Bukhârî, Book of "The merits of the Companions".*

booty) equally and never did justice in legal verdicts." (On hearing it) Sa'd said: "I pray to Allâh for three things: O Allâh! If this slave of yours is a liar and got up for showing off, give him a long life, increase his poverty and put him to trials." (And so it happened). Later on when that person was asked about his condition, and he used to reply that he was an old man in trial as the result of Sa'd's curse. 'Abdul Malik, the sub-narrator, said that he had seen him afterwards and his eyebrows were hanging over his eyes owing to old age and he used to tease and assault the small girls in the way"[66].

His Du'â' ﷺ for As-Sâ'ib:

Imâm al-Bukhârî narrated on the authority of *As-Sâ'ib bin Yazîd* who said: *"My aunt took me to Allâh's Messenger ﷺ and said: "O Allâh's Messenger! My sister's son is sick." So, he passed his hand over my head and invoked Allâh's blessing upon me and then performed ablution. I drank from the water of his ablution and I stood behind him and looked at his Khatm (seal of Prophethood) between his shoulders (and its size was) like the button of a tent."*[67] *As-Sâ'ib lived until he was ninety four, and his body remained upright, and never bent forward. Not one hair that the hand of the Prophet ﷺ touched became white. His*

---

[66] Narrated by *al-Bukhârî in the Book of "al-Adhân" (the call to prayer).*

[67] Narrated by *al-Bukhârî* in the Book of *"Invocation"*.

senses remained strong until he died, due to the blessing of the Prophet's Du'â' for him.

His Du'â' ﷺ for 'Abdur-Rahmân bin 'Auf:

When *'Abdur-Rahmân bin 'Auf* came to *al-Madînah*, the Prophet ﷺ joined he and *Sa'd Ibn Ar-Rabî'* as brothers. *Anas, the noble companion* ﷺ *narrates what happened: ".... Sa'd said to 'Abdur-Rahmân: "O brother, I am the richest of all the Ansâr, so I want to divide my wealth (between us). And I have two wives, so choose the one you like better and I'll divorce her, and when she finishes her prescribed period (i.e. 'Iddah), then marry her". 'Abdur-Rahmân then said: "May Allah bless your family and your property for you. Where is the market?" So, they showed him the Qainuqâ' market. (He went there and) returned with a profit in the form of dried yogurt and butter . He continued going (to the market) till one day he came, bearing the traces of yellow scent. The Prophet ﷺ asked:* ***"What is this (scent)?"*** *He replied : "I got married." The Prophet ﷺ asked:* ***"How much dowry did you give her?"*** *He replied: "I gave her a date-stone weight of gold or a golden date-stone." The Prophet ﷺ then said to him:* ***"Make a Walîmah (wedding meal), even with one sheep."***[68]

In another narration, the Prophet ﷺ made Du'â'

[68] Narrated by *al-Bukhârî* in the Book of *"The merits of the Ansâr."*

for him when he met him and said: ***"May Allâh bestow His Blessing on you. Make a Walîmah (wedding meal), even with one sheep"***[69].

The *Du'â'* of the Prophet ﷺ was answered, as his buying and selling was blessed and successful, and he was very fortunate in his trade , so that he once said: *"If I lift up a stone, I find silver and gold under it."*

His Du'â' ﷺ for Abû 'Aqîl:

Imâm al-Bukhârî narrates on the authority of *Abû 'Aqîl,* who said that: *"His grandfather, 'Abdullâh bin Hishâm used to take him from the market or to the market (the narrator is in doubt) and used to buy grain and when Ibn Az-Zubair and Ibn 'Umar met him, they would say to him: "Let us be your partners (in trading) as the Prophet ﷺ invoked Allâh's blessing upon you." He would then take them as partners and he would sometimes gain a whole load carried by an animal, which he would send home."*[70]

His Du'â' ﷺ is answered concerning the spread of Islâm in Persia, Syria and Yemen:

Abû Dawûd at-Tiâlisî narrated on the authority of *Zaid Ibn Thâbit* who said: *"The Prophet ﷺ looked*

---

[69] Narrated by *al-Bukhârî* in the Book of *"Invocation."*
[70] Narrated by *al-Bukhârî in the Book of "Invocation."*

towards Yemen and said: ***"O Allâh! Make their hearts turn to us (i.e. to embrace Islâm)."*** *And then looked towards Syria and said:* ***"O Allâh! Make their hearts turn to us."*** *And then he looked towards Iraq and said:* ***""O Allâh! Make their hearts turn to us, and give blessings in our Sâ' and our Mudd (measures symbolizing food)".*** And so it happened, as the people of Yemen embraced *Islâm* before those of Syria, and the latter promised to continue on the right path and support *Islâm* till the Day of Judgment.

His Du'â' ﷺ on some people (i.e. invoked curse upon them) is also answered:

Imâm Muslim narrated on the authority of *'Iâs bin Salamah bin al-Akwa,'* who reported on the authority of his father that *"a person ate in the presence of Allâh's Messenger ﷺ with his left hand, whereupon he said:* ***"Eat with your right hand."*** *He said: "I cannot do that," whereupon the holy Prophet ﷺ said:* ***"May you not be able to do that."*** *It was vanity that prevented him from doing so, and he could not raise it (the right hand) up to his mouth."*[71]

Imâm Muslim also narrated on the authority of *Ibn 'Abbâs* who said: *"I was playing with some*

[71] Narrated by ***Muslim*** in the Book of *"Drinks"*.

children and Allâh's Messenger ﷺ happened to pass by (us). I hit myself behind the door. He (the Holy Prophet ﷺ) came and patted my shoulders and said: ***"Go and call Mu'âwyiah."*** *I returned and said: "He is busy eating." He again asked me to go and call Mu'âwyiah to him. I went (and came back) and said that he was still busy eating, whereupon he said:* ***"May Allâh not fill his belly!"***[72] *Imâm Ibn Kathîr comments on this narration saying that this invocation affected Mu'âwyiah at the time of his Caliphate, as it is said that he used to eat seven times a day, food cooked with meat, and still say: "By Allâh I never get satisfied (with food)."*

His curse ﷺ upon some of the disbelievers was answered on the Day of Badr:

Imâm al-Bukhârî narrated on the authority of *Ibn Mas'ûd* that: *"Once when the Prophet ﷺ was praying beside the Ka'bah, there were some people of the Quraish sitting in a gathering. One of them said: "Don't you see this person, who does deeds just to show off? Who amongst you can go and bring the dung, blood (in another narration the dirty fetus of a she-camel) and the abdominal contents (intestines, etc.) of the slaughtered camels of the family of so and so and then wait till he prostrates and put that*

---

[72] Narrated by *Muslim in the Book of "al-Birr Was-Silah" (Good manners).*

between his shoulders?" The most unfortunate amongst them ('Uqbah bin Abî Mu'ait) went (and brought them) and when Allâh's Messenger ﷺ prostrated he put them between his shoulders. The Prophet ﷺ remained in prostration and they laughed so much so that they fell on each other. A passer-by went to Fâtimah (the Prophet's daughter), who was a young girl in those days. She came running and the Prophet ﷺ was still in prostration. She removed them and cursed upon the Quraish to their faces. When Allâh's Messenger ﷺ completed his prayer, he said: ***"O Allâh! Take revenge on Quraish."*** *He said so thrice and added:* ***"Take revenge on 'Amr bin Hishâm, 'Utbah bin Rabî'ah, Shaibah bin Rabî'ah, al-Walîd Ibn 'Utbah, Ummayah Ibn Khalaf, 'Uqbah bin Abî Mu'ayyt, 'Umarah bin al-Walîd."*** *'Abdullâh Ibn Mas'ûd added: "By Allâh! I saw all of them dead in the battle field on the day of Badr and they were dragged and thrown in the Qalîb (a well) at Badr: Allâh's Messenger ﷺ then said:* ***"Allâh's curse has descended upon the people of the Qalîb (well).""***[73]

Imâm Muslim reported on the authority of *'Âishah (may Allâh be pleased with her) that: "Two persons visited Allâh's Messenger ﷺ and both of them spoke about a thing of which I am unaware. It*

---

[73] Narrated by *al-Bukhârî in the Book of "Prayer."*

annoyed him and he invoked a curse upon both of them and hurled malediction, and when they left, I said: "Allâh's Messenger, the good would reach everyone but it would not reach these two. He said: ***"Why so?"*** *I said: "Because you have invoked a curse and hurled malediction upon both of them." He said:* ***"Don't you know that I have made condition with my Lord saying this: O Allâh!, I am a human being and that for a Muslim upon whom I invoke curse or hurl malediction make it a source of purity and reward."*** *Abû Hurairah also reported in another narration that Allâh's Messenger ﷺ said:* ***"O Allâh!, I am a human being and for any person amongst Muslims upon whom I hurl malediction or invoke a curse or give him a whipping, make it a source of purity and mercy."***[74]

Imâm al-Bukhârî also reported on the authority of *Abû Hurairah,* who said that he heard the Messenger of Allâh ﷺ saying: ***"O Allâh! If I should ever abuse any believer please let that be a means of bringing him near to You on the Day of Resurrection."***[75]

The man who apostatized and was rejected by the earth after his burial:

---

[74] Both narrations are reported by *Imâm Muslim in the Book of: "al-Birr Was-Silah" (Good manners).*

[75] Narrated by *al-Bukhârî in the Book of "Invocation."*

Imâm Ahmad narrated on the authority of *Anas that: 'There was a Christian man who embraced Islâm and he used to write (the revelation) for the Prophet* ﷺ . *This man had read Surah (chapter) al-Baqarah and 'Âl-'Imrân, and when a man reads those Suras (chapters) we used to honor and revere him. However, when the Prophet* ﷺ *used to dictate to him:* ***"Write: Allâh is Oft-Forgiving, Most Merciful",*** *the man then disobeyed and wrote :"Allâh is Ever All-Knowing, All-Wise." The Messenger of Allâh then would say to him:* ***"Write so and so..",*** *thereupon the man would say: "I write whatever I like." The Messenger of Allâh* ﷺ *would dictate to him:* ***"Allâh is Ever All-Knowing, All-Wise",*** *but then the man writes instead: "Allâh is Ever All-Hearer All-Seer." This man eventually apostatized from Islâm and went back to join the disbelievers. He said to them: "I am the one, who know most about Muhammad, and I only used to write what I liked." When this man died, the Prophet* ﷺ *said :* ***"The earth will reject his body."*** *Anas added: "Abû Talhah informed me that he went to the spot where that man died, and found that the earth had thrown his body out. Abû Talhah then asked the people: "What is wrong with that man?" Thereupon they told him that they buried him several times, but the earth threw him out every time they did."*

8. The Prophet ﷺ was asked bout certain matters, and his answer was in accordance with – the facts – that were stated in the previous books revealed to other Prophets (before his Message):

A. His answer about : the soul, the people of the cave and Dhul Qarnain:

At the advent of the Message of the Prophet ﷺ, *Quraish* sent to the Jews in *Madînah* to ask them about certain matters, which they could in turn ask the Prophet ﷺ (with the intention to embarrass him), as the Jews already had a revealed Book *(The Torah)*. The Jews told the people of *Quraish* to ask him about three things: *First: About the –nature- of the soul. Second: ask him about those young men who lived in olden times and nobody knows what happened to them. Third: to ask him about a man who traveled round the earth until he reached its east and west.* When the people of *Quraish* returned and asked the Prophet ﷺ the three questions, the following verse was revealed by Allâh the Almighty:

﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا(٨٥)﴾ (الإسراء:٨٥)

"And they ask you (O Muhammad) concerning the soul; Say: "The soul is one of the things the knowledge of which is only with my Lord. And of knowledge,

you (mankind) have been given only a little." (17:85).

Then *Sûrah al-Kahf* was revealed, giving details about the story of the young men, who abandoned the religion of their people (who were atheists) and believed in Allâh, the All-Mighty, Worthy of all Praise! Worshipping none but Him. So, they decided to escape from their people and went to hide in a Cave in which they slept for 309 years, when Allâh the Almighty woke them up. Allâh has given us details of their full story in *Sûrah al-Kahf.*

In the same *Sûrah*, Allâh the Almighty, revealed the story of *Dhul-Qarnain:*

﴿وَيَسْـــأَلُونَكَ عَنْ ذِي الْقَرْنَيْنِ قُلْ سَأَتْلُو عَلَيْكُمْ مِنْهُ ذِكْرًا(٨٣)﴾

(الكهف:٨٣)

"And they ask you about Dhul-Quarnain. Say: I shall recite to you something of his story." (18:83).

The following verses, give details of the journeys made by him to the East and to the West, and the good deeds, which he performed.

B. His answer ﷺ about the signs of the Hour and other questions:

Imâm al-Bukhârî narrated on the authority of *Anas* ﷺ *that: "When the news of the arrival of the*

Prophet ﷺ at Madînah reached 'Abdullâh Ibn Salam (who was a Jew at that time), he went to ask him about certain things. He said: 'I am going to ask you about three things, which only a Prophet can answer: What is the first sign of the Hour? What is the first food, which the people of Paradise will eat? Why does a child look more like his father or his mother?" The Prophet ﷺ replied: ***"Gabriel (Jibrîl) has just now informed me of that."*** *Ibn Salâm then said: "He (i.e. Gabriel) is the enemy of the Jews, amongst the angels." The Prophet ﷺ said:* ***"As for the first sign of the Hour, it will be a fire that will push the people (to gather them together) from the East to the West. As for the first meal, which the people of Paradise will eat, it will be the extra lobe of the fish liver. As for the child, if the man's discharge precedes the woman's discharge, the child looks more like his father, and if the woman's discharge precedes the man's, then the child looks more like his mother."*** *Thereupon, 'Abdullâh Ibn Salâm said: "I testify that None has the right to be worshipped except Allâh, and that you are the Messenger of Allâh...."*[76]

Imâm Muslim also narrated on the authority of *Thaubân* (the freed slave of the Messenger of Allâh ﷺ, who said: *"While I was standing beside the*

---

[76] Narrated by *al-Bukhârî in the Book of "The merits of the Anṣâr."*

Messenger of Allâh ﷺ, one of the Rabbis of the Jews came and said: "Peace be upon you, O Muhammad." I pushed him back so strongly, that he was about fall. Upon this he said: "Why are you pushing me?" I said: "Why don't you say O Messenger of Allâh?" The Jew said: "We call him by the name by, which he was named by his family. The Messenger of Allâh ﷺ said: ***"My name is Muhammad with which I was named by my family."*** *The Jew said: "I have come to ask you (something)." The Messenger of Allâh ﷺ said:* ***"Should that thing be of any benefit to you, if I tell you?"*** *He (the Jew) said: "I will lend my ears to it." The Messenger of Allâh ﷺ drew a line with the help of the stick that he had with him and then said:* ***"Ask (whatever you like)."*** *Thereupon, the Jew said: "Where would the human beings be on the Day when the earth would change into another earth and the heavens too (would change into other heavens)?" The Messenger of Allâh ﷺ said:* ***"They would be in darkness beside the Bridge."*** *He (the Jew) again said: "Who amongst people would be the first to cross (this bridge)? He said ﷺ:* ***"They would be the poor amongst the immigrants."*** *The Jew said: "What would constitute their breakfast when they would enter Paradise?" He (the Holy Prophet ﷺ) replied:* ***"The extra lobe of the fish-liver."*** *He (the Jew) said: "What would be their food after this?"*

The Messenger of Allâh ﷺ said: ***"A bullock, which was fed in the different quarters of Paradise would be slaughtered for them."*** *He (the Jew) said: "What would be their drink?" The Holy Prophet ﷺ said:* ***"They would be given drink from the fountain, which is named Salsabîl."*** *He (the Jew) said: "I have come to ask you about a thing, which no one amongst the people on the earth knows except a Prophet or one or two men besides him." The Messenger of Allâh ﷺ then said:* ***"Would it benefit you if I tell you?"*** *He (the Jew) said: "I would lend my ears to that." He then said: "I have come to ask you about the child." The Messenger of Allâh ﷺ said:* ***"The discharge of the man is white and that of the woman is yellow, and when they have sexual intercourse and the male's substance (his sperm) prevails upon the female's substance it is the male child that is created by Allâh's Decree, and when the substance of the female prevails upon the substance contributed by the male, a female child is formed by the Decree of Allâh."*** *The Jew said: "What you have said is true; verily you are a Prophet." He then returned and went away. The Messenger of Allâh ﷺ said:* ***"He asked me about such and such things of which I have had no knowledge till Allâh gave me that."*** [77]

[77] Narrated by *Muslim in the Book of "Menses"*.

C. The Story of the Jew who defied him ﷺ:

Imâm Ahmad narrated on the authority of *Safwân bin 'Assâl who said: "Once a Jew said to his companion, let's go to the Prophet and ask him about this verse:*

﴿وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ فَاسْأَلْ بَنِي إِسْرَائِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَامُوسَى مَسْحُورًا(١٠١)﴾

(الإسراء: ١٠١)

"And indeed We gave to Mûsâ (Moses) nine clear signs." (17:101).

They went and asked the Prophet ﷺ, who replied saying: ***"Do no associate anything in worship with Allâh, do not steal, do not commit adultery, kill not anyone whom Allâh has forbidden, except for a just cause, do not practice magic, do not eat Ribâ (usury), do not take an innocent man to someone in authority to kill him, and do not accuse chaste women"*** *or he said (as the narrator was uncertain):* ***"Do not run away from the battle field".*** *He then added ﷺ :*"***And specially, you, -the Jews- Transgress not (by doing worldly works on) the Sabbath (Saturday)."*** *Safwân added: "They both kissed his hands and feet ﷺ and said: "We bear witness that you are a Prophet." The Messenger of Allâh ﷺ then said to them:* ***"What stops you from following me?"*** *They said: "Dawûd – may the peace*

of Allâh be upon him- invoked Allâh that there will always be a Prophet from his offspring, and we fear that if we embrace Islâm that the Jews may kill us."

However it seems that the narrator of the *Hadîth,* has mixed up the ten commandments (which are actually mentioned in the *Hadîth* and the nine signs mentioned in the verse, which are : the stick of *Mûsâ (Moses)* ﷺ, his hand that turned white, the flood, the locusts, the lice, the frogs, the blood, the draught, and the shortage of fruits (and crops..), (most of them are mentioned in *Surah al-A'râf "7:130-133".*

D. A Jewish boy who used to serve the Prophet ﷺ, believes in his Message, but his father belies him:

Imâm al-Baihqâî narrated on the authority of *Anas that: "A Jewish boy who used to serve the Prophet ﷺ, fell ill one day, so the Messenger of Allâh ﷺ came to visit him. When the Prophet ﷺ got there, he found the boy's father reading the Torah at his head, thereupon he said to his father:* ***"O you Jewish man! I beseech you by Allâh Who revealed the Torah to Mûsâ (Moses)! Do you find my description, qualities and my location (from where the Message would emerge) in the Torah?"*** *The father said: "No". The boy then replied: "By Allâh! Yes we do O Messenger of Allâh. We find in the Torah, your description, your qualities and your location, and I bear witness to the fact that there is no god but Allâh and that you are His*

Messenger." The Prophet ﷺ then said to his companions: ***"Take away this man (the boy's father) from beside his head, and take care of your brother."***

Third: ***The Previous books give Glad Tidings (Prophecies) about him ﷺ:***

It is clearly mentioned in the *Qur'ân* and the *Sunnah* that the previous Prophets of the Messenger of Allâh ﷺ told of the Good news of his coming, and that their followers knew it, but most of them hid it and concealed all the facts, which are mentioned in their books about him ﷺ . Allâh the Almighty says in the *Qur'ân:*

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَاةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ(١٥٧) قُلْ يَاأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ(١٥٨)﴾ (الأعراف:١٥٧-١٥٨)

"Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad ﷺ) whom they find written with them in the Torah and the

Injîl (the Gospel). He commands them to do what is right and forbids them from doing that which is evil. He allows them as lawful all that is good, and prohibits them as unlawful all that is evil. He releases them from their heavy burdens (of Allâh's Covenant) and from the fetters that were upon them. So those who believe in him, honor him, help him, and follow the light (the Qur'ân) which has been sent down with him, it is they who will be successful. Say (O Muhammad ﷺ) "O mankind! Verily, I am sent to you al as the Messenger of Allâh to Whom belongs the dominion of the heavens and the earth. None has the right to be worshipped but He; it is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad ﷺ), the Prophet who can neither read nor write, who believes in Allâh and His words and follow him so that you may be guided." (7:157-158).

And said:

﴿أَفَغَـيْرَ اللَّهِ أَبْتَغِي حَكَمًا وَهُوَ الَّذِي أَنزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِيـنَ آتَيْـنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ(١١٤)﴾ (الأنعام: ١١٤)

"Those unto whom We gave the Scripture know that it is revealed from your Lord in truth." (6:114).

And said:

﴿الَّذيـــنَ آتَيْنَاهُمْ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ(١٤٦)﴾ (البقرة:١٤٦)

"Those to whom We gave the Scripture, recognize him (Muhammad ﷺ) as they recognize their sons. But verily, a party of them conceal the truth while they know it." (2:146).

And said:

﴿.... وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ أَأَسْلَمْتُمْ فَإِنْ أَسْلَمُوا فَقَدْ اهْـــتَدَوا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ(٢٠)﴾ (آل عمران:٢٠)

"And say to those who were given the Scripture and to those who are illiterates (Pagan Arab): "Do you submit yourselves (to Allâh in Islâm)?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allâh is All-Seer of (His) slaves." (3:20).

And said:

﴿هَذَا بَلَاغٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌ وَاحِدٌ وَلِيَذَّكَّرَ أُوْلُوا الْأَلْبَابِ(٥٢)﴾ (إبراهيم:٥٢)

"This (Qur'ân) is a Message for mankind in order that they may be warned thereby, and that they may know that He is the only God (Allâh) and that men of understanding may take heed." (14:52).

And said:

﴿....... لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ ....﴾ (الأنعام:١٩)

"That I may therewith warn you and whomsoever is in my reach." (6:19).

And said:

﴿...... وَمَنْ يَكْفُرْ بِهِ مِنْ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ فَلَا تَكُنْ فِي مِرْيَةٍ مِنْهُ إِنَّهُ الْحَقُّ مِنْ رَبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ(١٧)﴾ (هود:١٧)

"but those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur'ân), the Fire will be their promised meeting-place." (11:17).

And also said:

﴿لِيُنْذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ(٧٠)﴾ (يس:٧٠)

"That he or it (Muhammad ﷺ or the Qur'ân) may give warning to him who is living and the Word may be justified against the disbelievers." (36:70).

Allâh the Almighty, then mentioned in the *Qur'ân* that He sent His Messenger ﷺ to the illiterate (Arab Pagans) to the people of the Scripture, and to all mankind, Arabs and non-Arabs. Therefore, anyone who received the Message of the *Qur'ân* is considered to be a warning for him.

Imâm Muslim narrated on the authority of *Abû Hurairah* that The Messenger of Allâh ﷺ said: ***"By Him in Whose hand is the life of Muhammad, he who amongst the community of Jews or Christians hears about me, but does not affirm his belief in that which I have been sent with and dies in this state (of disbelief) he shall be in the Hell -Fire."***[78]

Imâm al-Bukhârî narrated on the authority of *Jâbir bin 'Abdullâh* that the Prophet ﷺ said: ***"I have been given five things, which were not given to any one else before me:***

1. Allâh made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey.

[78] Narrated by *Muslim in the Book of : "Faith"*.

2. The earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum, therefore anyone of my followers can pray whenever the time of a prayer is due.

3. B*ooty has been made Halâl (lawful) for me yet it was not lawful for anyone else before me.*

4. I have been given the right of intercession (on the Day of Resurrection).

5. Every Prophet used to be sent to his nation only but I have been sent to all mankind."[79]

In another narration, the Prophet ﷺ said: ***"I have been sent to the black and the red (people)".*** It was also narrated that he said ﷺ that he has been sent to the Arabs and the non-Arabs, and it was also narrated that he has been sent to mankind and the *Jinn,* but what is actually meant is more general than that. What is meant in the *Hadîth* of the Prophet ﷺ is that Glad tidings have been given about him in the previous Scriptures revealed by Allâh the Almighty, to the previous Prophets. The Prophecy before *Muhammad* ﷺ ended with *'Îsâ Ibn Mariam (Jesus),* who is the last Prophet to be sent to *Banî Isrâ'il (the children of Isrâ'il). 'Îsâ (May the Blessings of Allâh be upon him)* told them about the coming of

[79] Narrated by *al-Bukhârî* in the Book of *"at-Tayammum."*

Muhammad ﷺ as was stated in the *Qur'ân:*

﴿وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَابَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ(٦)﴾

(الصف: ٦)

"And (remember) when 'Îsâ (Jesus), son of Mariam said: "O Children of Isrâ'il! I am the Messenger of Allâh unto you confirming the Torah which (came) before me and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad (i.e. Muhammad)* ﷺ*" (61:6).

Adding to that, the Prophet ﷺ told us that he was mentioned in the previous Scriptures, as evidenced by many verses from the *Qur'ân* and the *Sunnah,* which proves this issue.

His Da'wah is widespread ﷺ and this is one of his miracles:

Moreover, the widespread Message of the Prophet ﷺ, which has reached the East and West of the earth, is something which has never happened to any nation before his ﷺ. If *Muhammad* ﷺ was not a Messenger of Allâh, his harm would have been more than anybody and the previous Prophets would have

warned humanity of his danger, as they all warned their followers of the advocates of false beliefs. All the previous Messengers, including *Nûh,* - who was the first of Allâh's Messengers-warned their followers of the *Dajjâl (the liar or the false Christ),* and it has never been stated that they warned them of *Muhammad* ﷺ or told them anything about him except for praising him and giving glad tidings of his coming, and commanding their followers to follow him and warning them of disobeying him. Allâh the Almighty says in the *Qur'ân:*

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَى ذَلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ (٨١) فَمَنْ تَوَلَّى بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ (٨٢)﴾

(آل عمران: ٨١-٨٢)

"And (remember) when Allâh took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and wisdom and afterwards there will come to you a Messenger (Muhammad ﷺ) confirming what is with you; you must, then, believe in him and help him. Allâh said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He

said: 'Then bear witness, and I am with you among the witnesses (for this). Then whoever turns away after this, they are the immoral and the disobedient." (3:81-82).

Some of the news given in the previous Scriptures about Muhammad ﷺ:

1. In the story of Ibrâhîm:

In the Book of *Genesis,* during the course of the story of *Ibrâhîm (May Allâh's blessings be upon him),* it is said that Allâh inspired *Ibrâhîm*, after he was saved from the fire to go and travel to the East and the West for the sake of his son. When he told *Sarah* about this, she hoped that the son would be hers, and she was very much concerned to drive away *Hâjar* and her son *Ismâ'îl.* Thereupon, *Ibrâhîm* took them both to *Arabia and the wilderness (mountains) of Parn. Ibrâhîm* thought that this prophecy was for his son *Is<u>h</u>âq* until Allâh inspired him that his son *Is<u>h</u>âq* would be given a blessed offspring but as for Ismâ'îl I have blessed thee and have given him a great nation, and from his offspring will come Mu<u>h</u>ammad, who will have a great nation

"The Lord said to Abram, "Leave your country, your relatives, and your father's home, and go to a land that I am going to show you. I will give you many descendants, and they will become a great

nation. I will bless you and make your name famous, so that you will be a blessing" (Genesis: 12:1-2), "You are going to have a son, and you will name him Ishmael, because the Lord has heard your cry of distress" (Genesis: 16:11).

Also when *Hâjar* was placed by the *Ka'bah* by her husband *Ibrâhîm,* and she became very thirsty, she became very worried about her son. Then came the angel, who brought forth the spring of *Zamzam* and ordered her to keep this boy, as a great person would be born from his offspring.

It is well known that there are none of the offspring of *Ismâ'îl, rather of Adam* who is greater or more honored than *Muhammad* ﷺ*, and it* was his nation which dominated the eastern and the western part of the land.

2. *The story of Ismâ'îl:*

Also in the course of the story of *Ismâ'îl* in the Book of *Genesis,* it says that the child *Ismâ'îl* would lead all the nations, and would live by his brothers. This was not fulfilled by anyone except for the nation of *Muhammad* ﷺ.

3. *Tthe story of Mûsâ (Moses)* عليه السلام *:*

In the Book of *Deuteronomy* it is mentioned that Allâh inspired *Mûsâ (Moses)* عليه السلام to say to the children of *Isrâ'îl : "And the Lord said unto me,*

they have well spoken that which they have spoken, I will raise them up a prophet from among their brethren, like unto thee and will put my words in his mouth; and he shall speak unto them all that I shall command him." (Deuteronomy 18:17-18).

And also said: *"The Lord your God will raise up for you (Children of Isrâ'îl) a Prophet like me from among you, from your brethren – him you shall heed..." (Deuteronomy 18:15).*

4. In the Book of Deuteronomy:

It is mentioned here that *Mûsâ (Moses)* عليه السلام talked to the children of *Isrâ'îl* towards the end of his life – in the 39th year of the *Teeh (wondering through the land)* and reminded them of Allâh's bounties and Graces, which He had provided them with, and said to them: *"And remember that the Lord will send you a Prophet from among your own selves, as He sent me to you. He will command you to do the right and forbid you from doing evil. He will make lawful for you all that is good and make unlawful all that is evil. Whoever disobeys him will be disgraced in this life, and subject to torment in the Hereafter."*

5. At the end of the Book of Deuteronomy:

In the fifth (and the last) book of the *Torah* it says: *"The Lord came from Mount Sinai and rose like the sun over Sa'îr, and he shone on his people*

from Mount Paran. To his right there is a light, and to his left there is a fire. All nations gather around him" (Deuteronomy: 33:2). This means that the *Sharî'ah* of Allâh came from *Sinai,* which is the mountain at which *Mûsâ (Moses)* talked to Allâh the Almighty. *Sa'îr* stands for the hills in Jerusalem where *'Îsâ (Jesus)* preached. *"He shined"* i.e. His Message was finally complete, dominant and clear, from the side of the *Mount of Paran,* which are – without dispute- the mountains of *Arabia (or the heights of Makkah)*. This only took place when *Muhammad* proclaimed his Message. Allâh, Glorified be He, mentioned the three places in the order in which the events took place. Therefore, he mentioned the place where *Mûsâ (Moses)* started the Message, then *'Îsâ (Jesus)* and finally the land where *Muhammad* completed the Message. When Allâh the Almighty swore by these three places –in the *Qur'ân-* , he mentioned them in the order which ends with the best of the three. In *Sûrah at-Tîn Allâh says:*

"By the fig and the olive" (95:1) (which is the location of Jerusalem, where *'Îsâ (Jesus)* was. And then He said: ***"By the Mount Sinai" (95:2),*** which is the mountain by which Allâh talked to His Prophet *Mûsâ (Moses)* . And finally He said: ***"And by this city of security (Makkah)" (95:3),*** which is the city, where *Muhammad* proclaimed his

mission. (This is according to the opinion of many interpreters of the *Qur'ân)*.

6. In the Psalms (Zabûr) of Dawûd (David) ﷺ:

In the Psalms of *Dawûd* ﷺ there is a description of this nation that they are a nation of *Jihâd* and worship. It also gives an example, which was related by the Prophet ﷺ that he is the final brick in the built dome, as was mentioned in the *Hadîth* that is narrated by *Imâms al-Bukhârî and Muslim* on the authority of *Abû Hurairah* who said: *"The Messenger of Allâh ﷺ said:* ***"My similitude in comparison with the other Prophets before me, is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go about it and wonder at its beauty, but say: "Would that this brick be put in its place! So, I am that brick, and I am the last of the Prophets."***[80] The same meaning is also expressed in the *Qur'ân* in the verse:

﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا(٤٠)﴾ (الأحزاب: ٤٠)

"Muhammad ﷺ is not the father of any man among you, but he is the Messenger

[80] Narrated by *al-Bukhârî in the Book of "The merits of the Prophet* ﷺ*"*

of Allâh and the last of the Prophets" (33:40).

7. The description of Muhammad ﷺ in the Psalms:

It is also mentioned in the Psalms that the Message of *Muhammad* ﷺ will spread and be established from sea to sea, and all the kings will come to him from all countries willingly, carrying presents to him. It also says that he ﷺ helps the needy, supports the weak, that prayers are said on him at all times, Allâh will bless him everyday and he will be mentioned forever. This description only applies to *Muhammad* ﷺ .

8. In the Scriptures of Isaiah:

There is a long speech in the scriptures of *Isaiah* that reprimands the *Children of Isrâ'îl*, and tells them that Allâh is sending them an illiterate Prophet, who is not harsh hearted or severe, he does not raise his voice in the markets. Allâh the Almighty also said about him, I shall endow him with every noble manner, with serenity, piety, wisdom, sincerity, justice, truth, and guidance of others to the right path. Islâm will be his religion *(Dîn)* and the *Qur'ân* will be his book. His name will be *Ahmad,* through him I will save humanity from being led astray, gather them together after being separated, unite the hearts (of the believers), and make his nation, the best ever raised up for mankind. The sacrifice they

offer (to Allâh) is their blood, and their gospel is (preserved) in their hearts. They are monks at night and daring lions during the day,

﴿........ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ(٢١)﴾ (الحديد: ٢١)

"That is the Grace of Allâh, which He bestows on whom He pleases. And Allâh is the Owner of Great Bounty" (57:21).

In another chapter of *Isaiah* he says: *"He gains victory over all nations and defeats the polytheists in Arabia"*.

9. His description in the Scriptures of Iliâs (Elias):

It is said in the Scriptures of *Iliâs* ﷺ that he went on a trip with a group of his companions, and when they reached the land of Arabia, *Iliâs said to them: "Look at those (the people of Arabia), they are the owners of your great forts."* His companions asked him: *"O Prophet of Allâh! Whom do they worship?" He then replied: "They glorify Allâh on top of each hill."*

10. His description in the Scriptures of Ezekiel:

It is said in the Scriptures of *Ezekiel : "My chosen slave, I descend my revelation upon him. He makes my justice prevail among the nations. I have chosen him for Myself, and sent him to the nations*

with truthful judgments."

11. In the Book of Prophecies:

It is said in the Book of *Prophecies* that : *"One of the Prophets passed by al-Madînah, and the tribes of Banû Quraizah and Banû an-Nadîr (Jewish tribes) received him as their guest. When he saw them, he cried, so they said to him: "What is making you cry, O Prophet of Allâh!" He said to them: "A Prophet will be sent by Allâh from the side of that mountain (al-hirrah, which is on one side of Madînah). He will (this coming Prophet) destroy your homes and take your women as war captives." The Jews then wanted to kill that Prophet, so he ran away."*

12. His description ﷺ in the Bible:

In the Gospel of John, *Jesus says: "I am going (i.e. Jesus) to Paradise, and will send you the Paraclete (the comforter), the spirit of truth, who shall teach you everything." And: "But when the Paraclete (the comforter) is come whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me" (John: 14:16, 15:26, 16:17). The Paraclete,* refers to the Prophet ﷺ, as it is also in agreement with what is mentioned in the *Qur'ân:*

﴿..... وَمُبَشِّـــرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ(٦)﴾ (الصف: ٦)

"and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad (i.e. Muhammad ﷺ)" (61:6).

There are many more details about this issue, which one can refer to in books, which contain extensive studies about the Prophecies of *Muhammad* ﷺ, in the Old and New Testaments.

Fourth: His Telling ﷺ about events which actually took place:

1. His telling about the damage of the parchment containing the conditions of the boycott:

When *Quraish* decided to boycott the family of the Prophet ﷺ *(Banî Hâshim and Banî 'Abdul Muttalib)* due to his announcement of His Message aloud in *Makkah*, they suspended the parchment of boycott (which included all the articles of their proclamation) from the ceiling of the *Ka'bah*. They decided not to do any business with them or any sort of inter-marriage or even to give shelter to any of them, until they hand over *Muhammad* ﷺ *to kill him.* Every member of *Banî Hâshim and Banî 'Abdul Muttalib,* whether a Muslim at the time or a non-Muslim went into a valley on the outskirts of *Makkah,* as they refused to respond to their request. But *Allâh the Almighty*, sent an "ant" which ate the parchment, just leaving the name of Allâh. The Prophet ﷺ told his uncle, *Abû Tâlib*, who in turn told

the people of *Quraish* about it and said to them: *"My nephew has told me that Allâh has sent an ant, which ate your parchment, which ate it all except for the part which has Allâh's names written on it. So, bring it over, and if what he said was not true, then I shall give him up to you."* When they went to see what had happened, they found that it had been eaten away by ants, just as the Prophet ﷺ had told his uncle, and the proclamation was thus abrogated. Thereupon, both *Banî Hâshim and Banî 'Abdul Muttalib returned* to *Makkah* and to their normal life.

2. His telling ﷺ about the migration to Madînah and what took place afterwards:

Imâm al-Bukhârî narrated on the authority of *Abû Musâ* who said: *"The Prophet ﷺ said:* ***"In a dream I saw myself migrating from Makkah to a place having plenty of date- trees. I thought that it was al-Yamâmah or Hajar, but it came to be al-Madînah i.e. Yathrib. In the same dream I saw myself shaking a sword and its blade got broken. It came to symbolize the defeat, which the Muslims suffered from on the Day of Uhud. I moved the sword again, and it became normal as before, and that was the symbol of the victory Allâh bestowed upon the Muslims and their gathering together. I saw cows in my dream, and by Allâh, that was a blessing, and they symbolized the believers on the Day of Uhud. And the blessing was the good Allâh***

bestowed upon us and the reward of true belief, which Allâh gave us after the day of Badr".[81]

3. His telling ﷺ about the killing of Umaiyah Ibn Khalaf:

Imâm al-Bukhârî narrated on the authority of *'Abdullâh bin Mas'ûd* who said: *"Sa'd bin Mu'âdh came to Makkah with the intention of performing 'Umrah and stayed at the house of Umaiyah bin Khalaf Abû Safwân, for Umaiyah himself used to stay at Sa'd's house when he passed by Madînah on his way to Syria. Umaiyah said to Sa'd: "Will you wait till midday when the people are (at their homes) then you may go and perform the Tawâf around the Ka'bah?" So, while Sa'd was going around the Ka'bah, Abû Jahl came and asked: "Who is that who is performing Tawâf?" Sa'd replied: "I am Sa'd." Abû Jahl said: "Are you making Tawâf around the Ka'bah safely in spite of the fact that you have given refuge to Muhammad and his companions?" Sa'd said : "Yes," and they started quarrelling. Umaiyah said to Sa'd: "Don't shout at Abî al-Hakam (i.e. Abû Jahl) for he is the chief of the valley (of Makkah). Sa'd then said (to Abû Jahl), : "By Allâh, if you prevent me from performing the Tawâf of the Ka'bah, I will spoil your trade with Syria."*

---

[81] Narrated by *al-Bukhârî in the Book of "The merits of the Prophet ﷺ."*

Umaiyah kept on saying to Sa'd: "Don't raise your voice" and kept on taking hold of him. Sa'd became furious and said (to Umaiyah): "Be away from me, for I have heard Muhammad ﷺ saying that he will kill you." Umaiyah said: "Will he kill me?" Sa'd said: "Yes." Umaiyah said: "By Allâh! When Muhammad says a thing, he never tells a lie." Umaiyah went to his wife and said to her: "Do you know what my brother from Yathrib (i.e. Madînah) has said to me?" She said: "What has he said?" He said: "He claims that he has heard Muhammad claiming that he will kill me." She said: "By Allâh! Muhammad never tells a lie." So, when the infidels started to proceed for Badr (Battle) and declared war (against the Muslims), his wife said to him: "Don't you remember what your brother from Yathrib told you?" Umaiyah decided not to go but Abû Jahl said to him, "You are from the nobles of the valley (of Makkah) so you should accompany us for a day or two." He went with them and thus Allâh had him killed." [82]

4. His telling ﷺ about the disbelievers, who were killed on the Day of Badr:

Imâm Muslim related on the authority of *Anas*, who said: *"..... Allâh's Messenger ﷺ showed us one*

---

[82] Narrated by *al-Bukhârî in the Book of "The merits of the Prophet ﷺ."*

day before (the actual battle) the place of death of the people (participating) in (the Battle) of Badr and he was saying" ***"This would be the place of death and so and so tomorrow, with the will of Allâh."*** *'Umar said: " By Him Who sent him with truth they did not miss the places (of their death), which Allâh's Messenger ﷺ had pointed out for them. Then they were all thrown in a well one after another. Allâh's Messenger ﷺ then went to them and said:* ***"O so and so, the son of so and so; O so and so, the son of so and so, have you found correct what Allâh and His Messenger had promised you? I have, however, found absolutely true what Allâh had promised me."*** *'Umar said: "Allâh's Messenger, how are you talking to dead bodies with no soul in them?" Thereupon he said:* ***" You cannot hear more distinctly than (their hearing) of what I say, but with this exception that they have no power to make any reply."***[83]

5. His telling ﷺ about the conquest of Persia and Syria (ash-Shâm):

In the battle of *al-Ahzâb (the confederates)* while the companions were digging the ditch, an obstinate rock stood out as an obstacle in the ditch. The Prophet ﷺ took a spade and struck it, and the rock was immediately shattered into a heap of sand. The

---

[83] Narrated by *Muslim in the Book of "Paradise and its description."*

Prophet ﷺ while striking the rock was uttering : ***"In the Name of Allâh, Allâh is Great, the keys of Ash-Shâm (now Syria) are mine, I swear by Allâh, I can see its palaces at the moment." At*** the second strike he said: ***"Allâh is Great, Persia is mine, I swear by Allâh, I can now see the white palace of Madâ'in;*** and for the third time he struck the rock, and said: ***"Allâh is Great, I have been given the keys of Yemen, I swear by Allâh I can see the gates of San'â' while I am in my place."***[84]

6. His telling ﷺ about the fall of the kingdom of Khosrau (in Persia) and Caesar (in Rome):

Imâm al-Bukhârî narrated on the authority of *Abû Hurairah* who said: *"The Messenger of Allâh ﷺ said:* ***"When Khosrau perishes, there will be no (more) Khosrau after him, and when Caesar perishes there will be no more Caesar after him. By Him in Whose Hands Muhammad's life is, you will spend the treasures of both of them in Allâh's Cause."***[85]

This actually took place during the rule of the three *Khalîfs - Abû Bakr, 'Umar and 'Uthmân. Both kingdoms were conquered by the Muslims and*

---

[84] See the *Seerah of Ibn Hishâm.*

[85] Narrated by *Imâm al-Bukhârî in the Book of "The merits of the Prophet ﷺ."*

the treasures of Caesar and Khosrau were spent in the Cause of Allâh.

7. His speech with 'Adiy bin Hâtim at-Tâ'î, which eventually came true:

Imâm al-Bukhârî narrated on the authority of *'Adiy bin Hâtim at-Tâ'î who said: "While I was in the city of the Prophet ﷺ, a man came and complained to him of destitution and poverty. Then another man came and complained of a robbery (by highway man). The Prophet ﷺ said:* ***"'Adiy! Have you been to al-Hîrah?"*** *I said: "I haven't been to it, but I was informed about it." He said ﷺ :* ***"If you should live for a long time, you will certainly see that a lady in a Howdah travelling from al-Hîrah will (safely reach Makkah and) perform the Tawâf fearing none but Allâh."*** *I said to myself: "What will happen to the robbers of the tribe of Taî,' who have spread evil throughout the country?" The Prophet ﷺ further said:* ***"If you should live long, the treasures of Khosrau will be opened (and taken as spoils)."*** *I asked: "You mean Khosrau, son of Hurmuz?" He said:* ***"Khosrau son of Hurmuz and if you should live long, you will see that one will carry a handful of gold or silver and go out looking for a person to accept it from him. And any of you, when meeting Allâh, will meet Him without needing***

an interpreter between him and Allâh to interpret for him, and Allâh will say to him: "Didn't I send you a Messenger to teach you?" He will say : "Yes" Allâh will say: "Didn't I give you wealth and offspring and do you favors?" He will say: "Yes." Then he will look to his right and see nothing but Hell, and look to his left and see nothing but Hell." *'Adiy further said: "I heard the Prophet ﷺ saying:* ***"Save yourself from the (Hell) Fire even with half a date (to be given in charity) and if you do not find a half date, then with a good pleasant word."*** *'Adiy added: (Later on) "I saw a lady in a Howdah travelling from al-Hîrah till she performed the Tawâf of the Ka'bah, fearing none but Allâh. And I was one of those who opened (conquered) the treasures of Khosrau, son of Hurmuz. If you should live long, you will see what the Prophet Abul Qâsim ﷺ had said:* ***"A person will come out with a handful of gold...."***[86]

8. His Comforting of Khabbâb:

Imâm al-Bukhârî narrated on the authority of *Khabbab Ibn al-Arat who said: "We complained to the Messenger of Allâh ﷺ (of the persecution inflicted on us by the infidels) while he was sitting in the shade of the Ka'bah, leaning over his Burd (i.e.*

[86] Narrated by *Imâm al-Bukhârî in the Book of "The merits of the Prophet ﷺ".*

covering sheet). We said to him: "Would you seek help for us?" He said: ﷺ ***"Among the nations before you a (believing) man would be put in a ditch that was dug for him, and a saw would be put over his head, and he would be cut into two pieces: Yet that (torture) would not make him given up his religion. His body would be ruined with iron combs that would remove his flesh from the bones and nerves, yet that would not make him abandon his religion. By Allâh, this religion (i.e. Islâm) will prevail till a traveler from San'â' (in Yemen) to Hadramaut (south of Arabia) fears none but Allâh, or a wolf as regards his sheep, but you (people) are hasty."***[87]

9. His telling ﷺ about the fighting and envy between the people of his nation over worldly fortunes:

Imâm al-Bukhârî narrated on the authority of *'Uqbah bin 'Âmir,* who said: *"The Messenger of Allâh ﷺ once came out and offered the funeral prayer for the martyrs of Uhud and proceeded to the pulpit and said:* ***"I shall be your predecessor and a witness for you, and I am really looking at my sacred Fount now, and no doubt, I have been given***

[87] Narrated by *Imâm al-Bukhârî in the Book of "The merits of the Prophet ﷺ".*

the keys of the treasures of the world. By Allâh, I am not afraid that you will worship others along with Allâh, but I am afraid that you will envy and fight one another for worldly fortunes."[88]

10. His telling the good news to Thâbit that he will be in Paradise:

Imâm al-Bukhârî narrated on the authority of *Anas Ibn Mâlik* who said: *"The Prophet ﷺ noticed the absence of Thâbit bin Qais. A man said: O Messenger of Allâh! I shall bring you his news." So, he went to him and saw him sitting in his house drooping his head (sadly). He asked Thâbit: "What is the matter?" Thâbit replied: "An evil situation: A man used to raise his voice over the voice of the Prophet ﷺ and so all his good deeds have been annulled and he is from the people of Hell." The man went back and told the Prophet ﷺ that Thâbit had said so and so. (The sub-narrator Mûsâ bin Anas said, "The man went to Thâbit again with glad tidings." The Prophet ﷺ said to him, "Go and say to Thâbit: "You are not from the people of Fire, but from the people of Paradise."*[89]

---

[88]Narrated by *Imâm al-Bukhârî in the Book of "The merits of the Prophet ﷺ".*

89 Narrated by *Imâm al-Bukhârî in the Book of "The merits of the Prophet ﷺ".*

Thâbit was killed as a martyr in the battle of *al-Yamâmah.*

11. His telling ﷺ that 'Abdullâh bin Salâm is from the people of Paradise:

Imâm al-Bukhârî narrated on the authority of *Sa'd bin Abî Waqqâs who said: "I have never heard the Prophet ﷺ saying about anybody from the people of the earth that he is from the people of Paradise except 'Abdullâh bin Salâm. The following verse was revealed concerning him:* ***"And a witness from among the children of Isrâ'îl testifies that this Qur'ân is true." (46:10).***[90]

Fifth: His telling ﷺ about future events:

1. What he said ﷺ about 'Umar ﷺ:

Imâm al-Bukhârî narrated on the authority of *Abû Hurairah* that the Prophet ﷺ said: ***"Among the nations before you there used to be people who were inspired (though they were not Prophets). And if there is any of such persons amongst my followers, it is 'Umar."*** [91]

There were many events, which took place during the life of *'Umar* which, proved that he was

[90] Narrated by *Imâm al-Bukhârî in the Book of "The merits of the Ansâr."*

[91] Narrated by *al-Bukhârî in the Book of 'The merits of the companions."*

inspired. Of these is the incidence of the prisoners of war from the battle of *Badr* as the Qur'ân was revealed confirming the opinion of *'Umar*, who did not agree that they should take ransom, but rather to kill all the leaders of the disbelievers. The Prophet ﷺ though, was more inclined to the opinion of *Abû Bakr,* and that is why they both (the Prophet ﷺ and *Abû Bakr)* cried when the verse was revealed but Allâh forgave them with His mercy, and confirmed the fact that they should have accepted the opinion of *'Umar. Imâm Muslim* narrated this incident on the authority of *Anas* رضي الله عنه, who said in a long *Hadîth* about the battle of *Badr: "........ The Messenger of Allâh ﷺ said to Abû Bakr and 'Umar:* ***"What is your opinion about these captives?"*** *Abû Bakr said: 'They are our kin. I think you should release them after getting a ransom for them. This will be a source of strength to us against the infidels. It is quite possible that Allâh may guide them to Islâm. Then the Messenger of Allâh ﷺ said:* ***"What is your opinion Ibn al-Khattâb?"*** *He said: "Messenger of Allâh, I do not hold the same opinion as Abû Bakr. I am of the opinion that you should hand them over to us so that we may cut off their heads. Hand over 'Aqîl to 'Alî that he may cut off his head, and hand over such and such relative to me that I may cut off his head. They are leaders of the disbelievers and veterans among them. The Messenger of Allâh ﷺ approved of the opinion of Abû Bakr and did not*

approve of what I said. The next day when I came to the Messenger of Allâh ﷺ, I found that both he and Abû Bakr were sitting shedding tears. I said: "Messenger of Allâh, why are you and your Companion shedding tears? Tell me the reason. For I will weep and if not, I will at least pretend to weep in sympathy with you. The Messenger of Allâh ﷺ said: ***"I weep for what has happened to your companions for taking ransom (from the prisoners). I was shown the torture to which they were subjected. It was brought to me as close as this tree. (He pointed to a tree close to him). Then Allah revealed the verse: "It is not for a Prophet that he should take prisoners until the force of the disbelievers has been crushed...." (8:67), to the end of the verse: "So enjoy what you have gotten of the spoils of war, (it is) lawful and good" (8:69). So Allâh made booty lawful for them.***[92]

2. His telling ﷺ about which of his wives is the first to die after him:

Imâm al-Bukhârî narrated on the authority of *'Âishah (may Allâh be pleased with her)* that: " *Some of the wives of the Prophet ﷺ asked him: "Who amongst us will be the first to follow you (i.e. die after you)?" He said: "Whoever has the longest hand." So, they started measuring their hands with a*

---

[92] Narrated by

stick and Sauda's hand turned to be the longest. (When Zainab bint Gahsh died first of all in the Caliphate of 'Umar). We came to know that the long hand was a symbol of practicing charity, so she was the first to follow the Prophet ﷺ and she used to love to practice charity. (Sauda died later during the Caliphate of 'Umar).[93]

3. His telling ﷺ about the merits of Uwais al-Quranî:

Imâm Muslim narrated on the authority of *Usaid bin Jâbir that : "A delegation from Kûfah came to 'Umar and there was a person amongst them who jeered at Uwais. Thereupon 'Umar* ﷺ *said: "Is there amongst us one from Qarân?" That persom came and 'Umar said: "Verily, Allâh's Messenger ﷺ has said: "There would come to you a person from Yemen, who would be called Uwais and he would leave none in Yemen (behind him) except his mother, and he would have whiteness (due to leprosy) and he supplicated Allâh and it was cured except for the size of a dînâr or dirham. He who amongst you meets him should ask him to supplicate for forgiveness (from Allâh) for you."*

In another narration by *Imâm Muslim, 'Umar said: "I heard Allâh's Messenger ﷺ saying: "Worthy amongst the successors would be a person who*

[93] Narrated by *Muslim in the Book of "Zakât. (charity)".*

would be called Uwais. He would have his mother (living with him) and he would have (a small) sign of leprosy. Ask him to supplicate Allâh for you, for forgiveness."[94]

This man actually existed at the time of the Caliphate of *'Umar* , in exactly the same description as the Prophet ﷺ told the companions. Many narrations described the white mark, which existed on his body, and said that he had been extremely kind to his mother. *'Umar* ؓ met him, *and* asked him about his disease and asked him to supplicate Allâh for him, for forgiveness.

4. Umm Waraqah is informed by the Prophet ﷺ that she would die as a martyr:

Imâm Abû Dawûd narrated on the authority of *Umm Waraqah bint Nawfal, that when the Prophet ﷺ went to the Battle of Badr, she said to him: " O Messenger of Allâh! Give me permission to go out with you to the battle. I could look after the sick and the wounded, and may Allâh grant me Shahâdah (death in the cause of Allâh)." The Messenger of Allâh ﷺ then said to her:* ***"Stay in comfort at home, as Allâh will grant you Shahâdah (i.e. even if you stay at home.")*** *Therefore, people used to call her the martyr. She used to recite the Qur'ân, and she*

---

[94] Narrated by *Imâm Muslin in the Book of : "The merits of the Companions."*

asked the Prophet ﷺ to give her permission to get someone who would call for the prayer (make Adhân) at her home. She had intended to free a boy and a girl (who were her slaves), after her death. They both woke up one night and suffocated her with a velvet garment of hers, until she died. In the morning, 'Umar asked the people, about anyone who knew the whereabouts of those two slaves, or had seen them anywhere, and if so, they should hand them in. So, they were both brought to him and were crucified (as a punishment for what they had done). They were the first to be crucified in Madînah."

5. Abu Dhar is informed by the Prophet ﷺ that he would die on his own in the desert:

Imâm Ahmad narrated on the authority of *Umm Dhar* who said: *"When Abû Dhar was about to die I sat beside him crying". He then said to me: "Why are you crying?" I said: "Why shouldn't I cry while you are about to die in a desert with no one to bury you, and I do not have a garment which is sufficient for you as a shroud." He smiled to her and said: "Calm down. Don't cry. I heard the Prophet ﷺ once saying while I was sitting with him among a number of companions:* ***"One of you will die in a desert land and a group of the faithful will witness him."*** *All of those who were sitting with me at that assembly have died, whether in a village or among a congregation. No one is left except me, and now I*

am dying in a desert land. By Allâh, he ﷺ did not lie and neither did I." It is well known that *Abû Dhar* died in a desert land called *Ar-Rabadhah,* in the year 23 AH, during the Caliphate of *'Uthmân. 'Abdullâh Ibn Mas'ûd* was one of the group of the faithful believers who attended his funeral, and he prayed the funeral *(Janâzah)* prayer for him.

6. His telling ﷺ about the hole in the wall of Gog and Magog:

Imâm al-Bukhârî narrated on the authority of *Zainab Bint Jahsh,* the wife of the Prophet who said that: *"The Prophet ﷺ came to her in a state of fear saying:* ***"None has the right to be worshipped but Allâh! Woe to the Arabs because of evil that has come near. Today a hole has been made in the wall of Gog and Magog as large as this," pointing with two of his fingers making a circle. Zainab said: "I said, 'O Messenger of Allâh! Shall we be destroyed though amongst us there are pious people?" He said: "Yes, if evil prevails ."***[95]

7. His telling ﷺ about those who invaded Cyprus by sea:

Imâm al-Bukhârî narrated on the authority of *Anas Ibn Mâlik, who said: "Allâh's Messenger ﷺ*

---

[95] Narrated by *Imâm al-Bukhârî* in the Book of : *"The merits of the Prophet ﷺ"*

used to visit Umm Harâm bint Malhân, who would offer him meals. Umm-Harâm was the wife of 'Ubâdah bin As-Sâmit. Allâh's Messenger ﷺ visited her and she provided him with food and started to comb his hair. Then Allâh's Messenger ﷺ slept and afterwards woke up smiling. Umm Harâm asked: "What causes you to smile, O Messenger of Allâh?" He said: ***"Some of my followers (in a dream) were presented before me as fighters in Allâh's Cause (on board of a ship) amidst the sea, causes me to smile; they were as kings on the thrones (or like kings on the thrones.")*** *(Ishâq a sub-narrator is not sure as to which expression the Prophet ﷺ used.) Umm Harâm said: "O Allâh's Messenger! Pray to Allâh that He makes me one of them." Allâh's Messenger ﷺ invoked Allâh for her and slept again and woke up smiling. Once again Umm Harâm asked: "What makes you smile, O Allâh's Messenger?" He replied:* ***"Some of my followers were presented to me as fighters in Allâh's cause,"*** *repeating the same dream. Umm Harâm said: "O Allâh's Messenger! Invoke Allâh that He makes me one of them." He said:* ***"You are amongst the first ones."*** *It happened that she sailed on the sea during the Caliphate of Mu'âwiyah bin Abî Sufyân, and after she disembarked she fell from her riding animal and died."*[96]

---

[96] Narrated by *al-Bukhârî in the Book of "Jihâd"*.

8. His telling ﷺ about Fighting the Turks in the future:

Imâm al-Bukhârî narrated on the authority of *Abû Hurairah* who said: *"The Prophet ﷺ said:* ***"The Hour will not be established till you fight a nation wearing shoes made of hair, and till you fight the Turks, who will have small eyes, red faces and flat noses: and their faces will be like flat shields. And you will find that the best people are those who hate responsibility of ruling most of all till they are chosen to be the rulers. And the people are of different natures: The best in the pre-Islâmic period are the best in Islâm. A time will come when any of you will love to see me rather than to have his family and property doubled."***[97]

9. His Prophecy ﷺ to 'Abdullâh Ibn Salâm:

Imâm al-Bukhârî narrated on the authority of *Qais Ibn 'Ubâd* who said: *"While I was sitting in the Mosque of Madînah, there entered a man ('Abdulâh Ibn Salâm) with signs of solemnity upon his face. The people said: "He is one of the people of Paradise." He prayed two light Rak'as and then left. I followed him and said: "When you entered the Mosque, the*

---

[97]Narrated by *Imâm al-Bukhârî* in the Book of : *"The merits of the Prophet ﷺ.," , and by Imâm Muslim in the Book of: "The signs of the Last Hour."*

people said: "He is one of the people of Paradise." He said: "By Allâh, one ought not say what one does not know." (I will tell you why). In the lifetime of the Prophet ﷺ I had a dream, which I narrated to him. I saw that I was in a garden." He then described its size and beauty. He added: "In its center there was an iron pillar whose lower end was fixed to the earth and the upper end was in the sky, and at its upper end there was a (ring shaped) handhold. I was told to climb it. I said: "I can't." Then a servant came to me and lifted my clothes from behind and I climbed till I reached the top (of the pillar). Then I got hold of the hand-hold and I was told to hold it tightly, then I woke up and (the effect of) the handle was in my hand. I narrated all that to the Prophet ﷺ who said: ***"The Garden is Islâm, the pillar is the pillar of Islâm and the handhold is the Most Trustworthy Hand Hold. So, you will remain as a Muslim till you die."*** *The narrator added: "The man was 'Abdullâh Ibn Salâm."*[98]

10. His telling ﷺ about the killing of Al-Husain bin 'Alî ﵁:

Imâm al-Baihaqî narrated on the authority of *Um al-Fadl bint al-Hârith, that she entered the house of*

[98] Narrated by *Imâm al-Bukhârî in the Book of "The merits of the Ansâr."*

the Prophet ﷺ and said: "O Messenger of Allâh! I saw a bad dream last night." He then asked her ﷺ: ***"What was it?"*** *She replied: "I saw as if a piece of your body was cut off and put in my lap." The Prophet ﷺ said to her:* ***"You saw a good dream. This is Fatimah (his daughter). With the will of Allâh, she will give birth to a boy, and he will be put in your lap."*** *Later, Fâtimah gave birth to Al-Husain and he was put in my lap, just as the Messenger of Allâh ﷺ said. I then put the baby boy - Al-Husain- in the Prophet's lap ﷺ, and glanced at his face, and there he was ﷺ with his eyes filled with tears. So, I said to him: "O Messenger of Allâh! May I ransom you with my mother and father! What is wrong with you?" He then said ﷺ:* ***"Jibrîl (Gabriel) came to me and told me that may nation will kill this son of mine!"*** *I then said: "This one?" The Messenger of Allah ﷺ replied:* ***"Yes. And he (Jibrîl) brought some of the soil, where he will be buried, and it was red."***

11. His telling ﷺ about the appearance of liars who claim Prophethood:

Imâm al-Bukhârî narrated on the authority of *Abû Hurairah* who said: *"The Messenger of Allâh ﷺ said:* ***"The Hour will not be established until there appears about thirty liars, all of whom will be***

claiming to be the Messenger of Allâh."[99]

In another narration by *Imâm al-Baihaqî, the Messenger of Allâh ﷺ mentioned some of them when he said:* ***"The Hour will not be established until there appears about thirty liars, of which are Musailimah (the liar), al-'Ansî (who appeared in Yemen) and al-Mukhtâr (who was the prince of Kûfah for a year, and claimed that he used to receive revelation and news of the unseen and the future)."***

Imâm Muslim narrated on the authority of *Abû Naufal* who reported that: *"Asmâ' bint Abî Bakr said to Al-Hajjâj Ibn Yûsif: "..........Verily Allâh's Messenger ﷺ told us that in Thaqîf there would be born a great liar and a great murderer. The liar we have seen (al-Mukhtâr), and as far as the murderer is concerned, I do not find anyone else besides you (Al-Hajjâj)". Thereupon he (Al-Hajjâj) stood up and died, without giving any reply to her."*[100]

An inspiration of 'Umar ﷺ*:*

Imâm al-Baihaqî reported on the authority of *Abû 'Adhbah* who said: *"A man came to 'Umar Ibn*

---

[99] Narrated by *Imâm al-Bukhârî* in the Book of : *"The merits of the Prophet* ﷺ*,"*

[100] Narrated by *Imâm Muslim in the Book of : "The merits of the Companions."*

al-Khattâb ﷺ and told him that the people of Irâq have thrown pebbles at their prince. Thereupon 'Umar went out angry, and performed the prayer in congregation. He was so angry that he was forgetful in his prayer, and the people kept on saying : "Subhâna Allâh! Subhâna Allâh!" When we completed the prayer, he said: "Who among you is from Syria?" A man then stood up and then another one and then I got up, third or forth. 'Umar then said: "O Allah! They have made me confused, so make them confused, and hasten with the young man of (the tribe of) Thaqîf whose judgment among them will be that of Jâhiliyah, who will not accept from their good-doers and he will not forgive the wrong-doers."[101] (The narrators of this event, believe that the young man which 'Umar meant, was Al-Hajjâj).

12. The Prophecy of the Prophet ﷺ concerning the Khilâfah (Caliphate) of 'Umar bin 'Abdel 'Azîz (the fifth of the rightly guided Khalifs):

Imâm al-Bukhârî narrated on the authority of *Hudhaifah Ibn al-Yamân, who said (in a long Hadîth): "People used to ask Allâh's Messenger ﷺ about good, but I used to ask him about evil for fear that it might overtake me. Once I said: "O Allâh's*

---

[101] This narration reflects one of the inspirations of *'Umar ﷺ and one of his miracles. The Prophet ﷺ said that he is one of those who are inspired (as mentioned earlier).*

*Messenger! We were in ignorance and in evil and Allâh has bestowed upon us the present good (i.e. time through Islâm); will there be any evil (time) after this good one?" He said: "**Yes.**" I asked: "Will there be a good (time) again after that evil period?" He said: "**Yes, but it would be a hidden evil.**" I asked: "What will this evil be?" He said ﷺ; "**There will be some people who will guide others according to principles other than my tradition, and adopt ways other than mine. You will see their actions and disapprove of some of them.**"[102] Imâm al-Baihaqî and others, are of the opinion that this second "good time" which will come after the first evil period, is the Caliphate of 'Umar Ibn 'Abdel 'Azîz.*

---

[102] The rest of the *Hadîth* says: " *He said (Hudhaifah): Will there be any evil after that good time?" He said: "**Yes, there will be some people who will invite others to the doors of Hell, and whoever accepts their invitation to it will be thrown in it (by them).**" I said: "O Allâh's Messenger! Describe those people to us." He said: "**They will belong to us and speak our language.**" I asked: " What do you order me to do if such a thing should take place in my life?" He said: "**Stick to the group of Muslims and their Imâm (leader).**" I asked: "If there is neither a group (of Muslims) nor a leader (what shall I do)?" He said: "**Keep away from all those different sects, even if you had to bite (i.e. hold on to) the roots of a tree till you meet Allâh while you are still in that state.**" Narrated by al-Bukhârî in the Book of "The merits of the Prophet ﷺ" , and by Muslim in the Book of "Imârah (leadership)"*

3. *His telling ﷺ about the death of everybody on earth after a century of a certain night:*

Imâm al-Bukhârî narrated on the authority of *'Abdullâh Ibn 'Umar,* who said: *"Once the Prophet ﷺ led us in the 'Ishâ; prayer during the last days of his life and after finishing it (the prayer) with Taslîm (the final salutation of the prayer) he said ﷺ :* ***"Do you realize (the importance of) this night?" Nobody present on the surface of the earth tonight will be living after the completion of one hundred years from this night."***[103]

Imâm Muslim also narrated on the authority of *'Abdullâh Ibn 'Umar* who said: *"The Messenger of Allâh ﷺ led us in the 'Ishâ ' prayer at the latter part of the night and when he had concluded it by salutations, he stood up and said:* ***"Have you seen this night of yours? At the end of one hundred years after this, none would survive on the surface of the earth (from amongst the Companions).*** *Ibn 'Umar said: "People did (not realize) these words of the Messenger of Allâh ﷺ which had been uttered pertaining to one hundred years. Allâh's Messenger ﷺ in fact meant (by these words) that on that day none from amongst those who had been living upon the earth (from amongst his Companions) would survive (after one hundred years) and that would be*

---

[103] Narrated by *Imâm al-Bukhârî* in the Book of : *"Knowledge."*

the end of this generation"[104].

14. His prophecy ﷺ about the appearance of Imâm Mâlik in Madînah:

Imâm at-Tirmidhî narrated on the authority of *Abû Hurairah* who said: *"The Messenger of Allâh ﷺ said:* ***"People are about to ride their camels, on long journeys seeking knowledge, but they do not come across anyone who is more knowledgeable than the Imâm of Madînah (i.e. Mâlik bin Anas)."*** *(Imâm Mâlik died in the year 179 AH).*

15. His prophecy ﷺ about the classes of his followers:

Imâm al-Bukhârî narrated on the authority of *'Imrân bin Husain* who said that the Prophet ﷺ said: ***"The best of my followers are those living in my generation (i.e. my contemporaries), and then those who will follow them, and then those who will follow the latter."*** *'Imrân added: "I do not remember whether he mentioned two or three generations after his generation, then the Prophet ﷺ added:* ***"There will come after you, people who will bear witness without being asked to do so and will be treacherous and untrustworthy, and who will vow and never fulfill their vows, and fatness will***

---

[104] Narrated by *Imâm Muslim in the Book of : "The merits of the Companions."*

appear among them (as they like to eat and drink too much)."[105]

In another narration by *Imâm al-Bukhârî* on the authority of *'Abdullâh* who said that the Messenger of Allâh ﷺ said: ***"The best people are those living in my generation, and then those who will follow them, and then those who will follow the latter. Then there will come some people who will bear witness before taking oaths, and take oaths before bearing witness."*** *(Ibrâhîm, a sub-narrator said: "They used to beat us for witnesses and promises when we were still children).*[106]

16. His telling ﷺ about the fire, which came out in Hijâz:

Imâm al-Bukhârî narrated on the authority of *Abû Hurairah,* who said that the Prophet ﷺ said: ***"The Hour will not be established till a fire will come out of the land of Hijâz and it will throw light on the necks of the camels at Busrâ."***[107] *Imâm Abû Shâmah (the Historian)* says that this fire appeared on Friday the 5th of *Jumadâ Al-Akhirah in the year*

---

[105] Narrated by *al-Bukhârî* in the Book of : *"The merits of the companions of the Prophet ﷺ."*
[106] *Ibid.*
[107] Narrated by *al-Bukhârî and Muslim* in the Book of : *"Afflictions."*

654 (A.H.)[108]. This fire appeared in *Madînah* and lasted for one month, exactly as the Prophet ﷺ described it, as the people saw the necks of the camels at *Buṣrâ* through the light of this fire. Other books mentioned that it lasted for more than a month, and appeared on the eastside of *Mâdînah*, towards the valley of *Shadha, beside the mountain of Uhud.* It was also said that the people heard noises five days before its appearance, on the Monday at the beginning of that month, and the noises continued day and night until it appeared on Friday, when a great fire gushed out of the land at the valley of *Shadha,* which caused the stones to melt, leaving what looks like molten lead, which then became like black coal.

17. His telling ﷺ about the people who carry in their hands whips like the tails of the cow:

Imâm Muslim narrated on the authority of *Abû Hurairah* who said: *"The Messenger of Allâh ﷺ said:* ***"There are two types of the inhabitants of the Hell Fire whom I did not see: "People having whips like***

---

[108] *Imâm adh-Dhahabî* mentioned in his book "The countries of Islâm," that this fire was of the minor signs of the Hour, which the Prophet ﷺ mentioned, and even though it was a great fire with a very strong light, and lasted for days, it did not produce much heat. The inhabitants of *Madînah* thought that it was The Hour, and started repenting and making *Du'â'* to Allâh the Almighty to forgive them.

the tails of the cow with them and they would be beating people, and the women who would be dressed but appear to be naked, who would be inclined (to evil) and make their husbands incline towards it (or they do not walk in a straight manner, rather they swagger and keep on moving from one side to the other). Their heads would be like the humps of the camel inclined to one side. They will not enter Paradise and they will not smell its odor even though its odor can be smelt from such and such distance."[109]

18. His telling ﷺ about the increase of the wealth of his nation:

Imâm Ahmad Ibn Hanbal narrated on the authority of *Dawûd bin Abî Hind,* who said: *"I came to Madînah and went to see the Messenger of Allâh ﷺ. While he was praying, a man came and said to him (after he concluded the prayer): "O Messenger of Allâh! Eating dates (all the time) has caused our stomachs to burn, and the linen clothes (which are made of the fibers of the palm trees, and are of a very bad quality) have burnt our bodies." The Messenger of Allâh then praised Allâh and said:* ***"There was a time when my companion and I (i.e. Abû Bakr) had no food but black dates, until we came to our brothers, the Ansâr, who shared their***

[109] Narrated by *Muslim in the Book of "The Dress."*

food with us, and it was also dates. I swear by Allâh, Who none has the right to be worshipped but He, if I could feed you bread and dates, I would have given you that. There is a time to come, whether you or those after you will live through it, when people will be wearing clothes like the drapes of the Ka'bah (i.e. very expensive clothes), and will be served with delicious food, one after the other." *The companions then asked: "O Messenger of Allâh! Are we better then (at that time) or today?" He then said ﷺ :* ***"No, you are better today, as you are all brothers. When that time comes, you will be killing each other."***

19. His telling ﷺ about those who come to renew the religion of his nation:

Imâm Abû Dawûd narrated on the authority of *Abû Hurairah,* who said that the Messenger of Allâh ﷺ said: ***"Allâh will raise for this nation (Ummah) at the end of every hundred years one who will revive its religion for it."***[110]

Imâm al-Bukhârî also narrated on the authority of *Mu'âwiyah,* who said: *"I heard the Messenger of Allâh ﷺ saying:* ***"A group of people amongst my followers will remain obedient to Allâh's orders***

[110] Narrated by *Abû Dawûd in the Book of : "al-Malâhim (the Battles)."*

(following the right path) and they will not be harmed by anyone, who will turn them down or who will oppose them, till Allâh's Order (the Last Day) comes upon them while they are still on the right path."[111]

Sixth: <u>The Miracles of the Prophet ﷺ compared to those of the Previous Messengers:</u>

The Miracles of the Prophet ﷺ surpass the miracles of the previous Prophets:

The Messenger of Allâh ﷺ was supported by miracles, which resemble the miracles of a group of the Prophets who came before him. Some of his miracles ﷺ were even more superior to the miracles of the other Prophets, in addition to the great miracles, which were not given to any Prophet before him ﷺ.

Of these miracles, no doubt, is the Glorious *Qur'ân,* which no falsehood can reach, from before it or behind it. (It is) sent down by the All-Wise, Worthy of all praise (Allâh the Almighty). It is a miracle, which will remain forever, with its clear evidence that no one can neglect. Allâh the Almighty challenged the *Jinn* and mankind to produce the like of this *Qur'ân,* ten *Sûras* like it, or even one short

---

[111] Narrated by *al-Bukhârî* in the Book of : *"The merits of the Prophet ﷺ."*

Sûrah, but they failed.

Imâm al-Bukhârî narrated on the authority of *Abû Hurairah* that the Messenger of Allâh ﷺ said: ***"Every Prophet was given miracles because of which people believed, but what I have been given, is Divine Inspiration, which Allâh has revealed to me. So I hope that my followers will outnumber the followers of the other Prophets on the Day of Resurrection."***[112]

The miracles which were given exclusively to the Prophet ﷺ:

Five things were given to him, which were not given to other Prophets:

We have mentioned earlier the *Hadîth,* which was reported by *al-Bukhârî and Muslim* on the authority of *Jâbir,* ﷺ *who said: "The Messenger of Allâh* ﷺ *said* : ": ***"I have been given five things, which were not given to any one else before me:***

1. Allâh made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey.

2. The earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum, therefore anyone of my followers can

[112] Narrated by *Imâm al-Bukhârî in the Book of "The virtues of the Qur'ân."*

pray whenever the time of prayer is due.

3. Booty has been made Halâl (lawful) for me yet it was not lawful for anyone else before me.

4. I have been given the right of intercession (on the Day of Resurrection).

5. Every Prophet was sent to his nation only but I have been sent to all mankind."[113]

Many scholars said that all the miracles of the previous Prophets, are considered a miracle for the Last of the Messengers *Muhammad* ﷺ because they all gave Prophecies about his advent, and commanded his people to follow him, as Allâh the Almighty said:

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ
جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ
أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَى ذَلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا
وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ(٨١)فَمَنْ تَوَلَّى بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ
الْفَاسِقُونَ(٨٢)﴾ (آل عمران: ٨١-٨٢)

"And (remember) when Allâh took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and wisdom and afterwards there will come to you a Messenger (Muhammad ﷺ)

[113] Narrated by *al-Bukhârî* in the Book of *"at-Tayammum*.

confirming what is with you; you must, then, believe in him and help him. Allâh said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: 'Then bear witness, and I am with you among the witnesses (for this). Then whoever turns away after this, they are the immoral and the disobedient." (3:81-82).

The comparison, which Abû Nu'aim made between the miracles of the Prophet ﷺ and the miracles of other Prophets:[114]

1. Comparing his miracles ﷺ to those of Prophet Noah ﷺ:

His Curse on his enemies was answered:

We have mentioned earlier his *Dû'â'* on the people of *Quraish,* who put on his back the dung, blood and abdominal contents (intestines, etc.) of the slaughtered camel while he was prostrating beside the *Ka'bah*, and they were all killed on the Day of *Badr.*

His curse on 'Utbah bin Abî Lahab:

The Messenger of Allâh cursed *'Utbah Ibn Abî Lahab,* and asked Allâh to send on him one of His

---

[114] *Abû Nu'aim mentioned made this comparison in his book: "Dalâ'il an-Nubwwah" (the signs of Prophecy).*

beasts. His *Du'â'* ﷺ was answered and *'Utbah* was eaten by a lion on one of his journeys in Syria. *'Utbah* was so sure that the curse of the Prophet ﷺ would be answered that when he saw the lion, he said: *"A swear by Allâh that Muhammad killed me while he was still in Makkah."*

Noah the Prophet of Allâh, also cursed his people, when they continued to ridicule his *Da'wah* and they chose to disbelieve in all that was revealed to him by Allâh, after he spent 950 years with them. He made *Du'â'* on them and said:

﴿وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا(٢٦)﴾

(نوح:٢٦)

"My Lord! Leave not one of the disbelievers on the earth!" (71:26).

Allâh the Almighty, answered his curse, and his people died, except for a few who believed with him, and the animals that he took with him on his boat. This was one of the virtues given to Prophet *Noah* عليه السلام, which the Messenger of Allâh, *Muhammad* ﷺ was also given as evidenced by many narrations.

Imâm Ibn Kathîr commented on what *Abû Nu'aim* mentioned by saying: *"But we believe that Muhammad ﷺ was given the same virtue, when he was belied by the Quraishites and suffered with his*

companions, all sorts of torment. Allâh the Almighty sent him the Angel of the Mountains, who was asked to obey him ﷺ in whatever he ordered the Angel to do, in relation to destroying the disbelievers, who had belied him and ridiculed his Da'wah. However the Prophet ﷺ chose to be patient with them, and to make Du'â' for them to be guided to the right path, which is better." This event is mentioned herein:

Sending the Angel of the Mountains to the Prophet ﷺ:

Imâm al-Bukhârî narrated on the authority of *'Âishah (may Allâh be pleased with her)* that she asked the Prophet ﷺ : *"Have you encountered a day harder than the day (of the battle) of Uhud?" The Messenger of Allâh replied* ﷺ : ***"Your tribes have troubled me a lot, and the most painful was on the day of 'Aqabah when I presented my self to Ibn 'Abd-Yâlîl bin 'Abd-Kulâl and he did not respond to my demand. So, I departed, overwhelmed with excessive sorrow, and proceeded on in bewilderment and could not relax till I found myself at Qarnath Tha'âlib, where I lifted my head towards the sky to see a cloud casting its shade on me. I looked up and saw Jibreel in it. He called me saying: "Allâh has heard your people's words to you and He has heard their reply to you. Allâh has sent the Angel of the Mountains to you so that you may order him***

to do whatever you wish to these people." The Angel of the Mountains called and greeted me, and then said: "O Muhammad! Order what you wish, If you like, I will let al-Akh-Shabain (i.e. the two mountains) fall on them." The Prophet said: "No, but I hope that Allâh will let them beget children who will worship Allâh Alone, and will worship None besides Him."[115]

Imâm Abû Nu'aim compared the *Du'â'* of Prophet *Noah* in the verse:

﴿فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ(١٠)فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ (١١)وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ(١٢)﴾ (القمر: ١٠-١٢)

> ***"Then he invoked his Lord (saying): "I have been overcome, so help (me)!" So, We opened the gates of heaven with water pouring forth. And We caused the earth to gush forth with springs. So the waters (of the heaven and the earth) met for a matter predestined." (54:10-12),***

These were mentioned with the Prophetic Traditions *(Ahâdîth)* relevant to the *Istisqâ' prayer (invocation for rain)*, which we cited earlier in this

---

[115] Narrated by *Imâm al-Bukhârî* in the Book of :"*The beginning of Creation.*"

book. We also mentioned that *'Umar* ؓ *used to invoke for rain, asking Al-'Abbâs, the Prophet's uncle* ﷺ *to make Du'â' for them, whereupon the rain started to fall.*

Imâm Abû Nu'aim then said: *"Noah* ؑ *stayed with his people for 950 years, at the end of which, the number of those who believed in his Message, men and women, who went on the ship with him, were less than a hundred. On the other hand, our Messenger* ﷺ *stayed for just over twenty years calling his people, at the end of which, his Message spread east and west, emperors and tyrants like Caesar (in Rome) and Khusrau (in Persia) feared that they would lose their reign due to the spread of the Message of Islâm*[116]. *Negus (the emperor of Abyssinia), and the kings of Yemen embraced Islâm, by their own free will and not out of fear. People came into Islâm in crowds as Allâh the Almighty says:*

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ(١)وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا(٢)فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا(٣)﴾

(النصر: ١-٣)

"When comes the Help of Allâh (to you, O Muhammad ﷺ ***against your enemies)***

---

[116] Persia was conquered by the Prophet's companions in the first Century of the Islâmic *Da'wah*.

and the conquest (of Makkah). And you see that the people enter Allâh's religion (Islâm) in crowds. So, glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgiveness." (110:1-3).

Imâm Ibn Kathîr commented saying: *"By the time the Prophet ﷺ died, Allâh had already granted him victory over al-Madînah, Khaibar, Makkah, most of Yemen and Hadramout. He left behind him ﷺ a hundred thousand of his companions or even more. Towards the end of his life, he wrote to all the kings on earth calling them to Allâh the Almighty. Some of them answered him positively and some acted in pride and rejected his message ﷺ , and thus they were the losers such as Khosrau, who was too arrogant to accept the call of Islâm, and so, Allâh destroyed his kingdom that was conquered by the companions of the Prophet ﷺ . The pious Khalifs Abû Bakr, 'Umar , 'Uthmân and 'Alî then conquered the Eastern and Western points of the earth, from the western to the eastern sea, just as the Prophet ﷺ said:* ***"Allâh, the Exalted, folded for me the earth, so much so that I saw its eastern and western sides (i.e. the extremities). The Kingdom of my Ummah (nation) will reach as far as the earth was folded for me. The two treasures, the red and the white,***

were bestowed on me....”*[117] *And he said ﷺ:* ***“When Khosrau perishes, there will be no (more) Khosrau after him, and when Caesar perishes there will be no more Caesar after him. By Him in Whose Hands Muhammad’s life is, you will spend the treasures of both of them in Allâh’s Cause.”[118]

Furthermore, just as the curse of *Noah* عليه السلام affected all the people who were living on earth at his time, when all, except a few who believed were drowned in the flood, likewise, the blessing of the Message of the Prophet ﷺ and his *Du‘â’* prevailed. More and more people embraced Islâm, and believed in Allâh the Almighty, and the evidence has been established against those who did not believe. Verily, Allâh the Almighty said:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِلْعَالَمِينَ(١٠٧)﴾ (الأنبياء:١٠٧)

> ***“And We have sent you (O Muhammad ﷺ) not but as a mercy for the ‘Alamîn (mankind, Jinn and all that exists).” (21:107).***

Abû Nu‘aim commented saying: *“If Allâh the Almighty called His Messenger Noah by one of His*

---

[117] Narrated by *Abû Dawûd on the authority of Tawban, in the Book of: “al-Fitan” (the Trials).*

[118] Narrated by *Imâm al-Bukhârî in the Book of “The merits of the Prophet ﷺ.”*

names as He said:

﴿...... إِنَّهُ كَانَ عَبْدًا شَكُورًا(٣) ﴾ (الإسراء:٣)

> ***"Verily! He (Noah) was a grateful slave." (17:3),***

Allâh, the Almighty called Muhammad by two of His names, as He said:

﴿.........بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ(١٢٨) ﴾ (التوبة:١٢٨)

> ***"... for the believers (he ﷺ) is full of pity, kind and merciful." (9:128).***

Abû Nu'aim also added that Allâh the Almighty called all His Prophets by their names and said: *"O Noah!, O Ibrâhîm!, O Mûsâ!, ... But when He called Muhammad ﷺ He said: "O Messenger (Muhammad ﷺ), O Prophet! O you wrapped in garments! O You enveloped (in garments)!" which clearly portrays his honor ﷺ .*

Also, when the unbelievers claimed that their Prophets were insane and foolish, each of Allâh's Prophets answered for himself. *Noah said:*

﴿قَالَ يَا قَوْمِ لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ﴾ (الأعراف:٦١)

> ***"O my people ! There is no error in me, but I am a Messenger from the Lord of the 'Alamîn." (7:61).***

Hûd also said:

﴿ قَالَ يَا قَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ﴾
(الأعراف: ٦٧)

"O my people! There is no foolishness in me, but (I am) a Messenger from the Lord of the 'Alamîn." (7:67).

When the Pharaoh said to *Mûsâ :*

﴿إِنِّي لأَظُنُّكَ يَا مُوسَى مَسْحُورًا﴾ (الإسراء: ١٠١)

"O Mûsâ (Moses)! I think you are indeed bewitched." (17:101),

Mûsâ then said to him:

﴿قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَؤُلاءِ إِلاَّ رَبُّ السَّمَوَاتِ وَالأَرْضِ بَصَائِرَ وَإِنِّي لأَظُنُّكَ يَا فِرْعَوْنُ مَثْبُورًا﴾ (الإسراء: ١٠٢)

"Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth as clear evidences. And I think you are indeed, O Pharaoh doomed to destruction (away from all good)!." (17:102).

As for *Muhammad* ﷺ, it is Allâh the Almighty who answers those who insult His Prophet, like when they said:

﴿وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ(٦) لَوْ مَا تَأْتِينَا بِالْمَلَائِكَةِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ(٧)﴾ (الحجر:٦-٧)

"And they say: "O you (Muhammad ﷺ) to whom the Qur'ân has been sent down! Verily, you are a madman. Why do you not bring angels to us if you are of the truthful?" (15:6-7),

Allâh the Almighty said:

﴿مَا نُنَزِّلُ الْمَلَائِكَةَ إِلاَّ بِالْحَقِّ وَمَا كَانُوا إِذًا مُنْظَرِينَ﴾(الحجر: ٨)

"We send not the angels down except with the truth (i.e. for torment, etc.), and in that case, they (the unbelievers) would have no respite!" (15:8).

Allâh the Almighty also said:

﴿وَقَالُوا أَسَاطِيرُ الأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلاً(٥) قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ وَالأَرْضِ إِنَّهُ كَانَ غَفُورًا رَحِيمًا﴾ (الفرقان:٥- ٦)

"And they say: "Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon. Say: "It (this Qur'ân) has been sent down by Him (Allâh) (the Real Lord of the heavens and earth) Who knows the secret of the heavens and the earth.

Truly, He is Oft-Forgiving, Most Merciful." (25:5-6),

﴿أَمْ يَقُولُونَ شَاعِرٌ نَتَرَبَّصُ بِهِ رَيْبَ الْمَنُونِ(٣٠)قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِنَ الْمُتَرَبِّصِينَ" (٣١)﴾ (الطور: ٣٠-٣١)

"Or do they say: "(Muhammad ﷺ) is a poet! We await for him some calamity by time!" Say (O Muhammad ﷺ) to them: "Wait ! I am with you, among the waiters!" (52:30-31).

Allâh the Almighty also said about His Messenger ﷺ

﴿وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَا تُؤْمِنُونَ (٤١) وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَا تَذَكَّرُونَ (٤٢) تَنزِيلٌ مِنْ رَبِّ الْعَالَمِينَ (٤٣)﴾ (الحاقة: ٤١-٤٣)

"It is not the word of a poet, little is that you believe! Nor is it the word of a soothsayer, little is that you remember! This is the Revelation sent down from the Lord of the 'Alamîn." (69:41-43),

﴿وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ(٥١)وَمَا هُوَ إِلاَّ ذِكْرٌ لِلْعَالَمِينَ (٥٢)﴾ (القلم: ٥١-٥٢)

"And verily, those who disbelieve would almost make you slip with their eyes

through hatred when they hear the Reminder (the Qur'ân), and they say: "Verily, he (Muhammad ﷺ) is a madman! But it is nothing else than a Reminder to all the 'Alamîn." (68: 51-52).

Allâh Glorified be He also said:

﴿ن وَالْقَلَمِ وَمَا يَسْطُرُونَ(١)مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ(٢) وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ(٣)وَإِنَّكَ لَعَلى خُلُقٍ عَظِيمٍ(٤)﴾ (القلم: ١-٤)

"Nûn! By the pen and what the (angels) write. You (O Muhammad ﷺ) are not, by the Grace of your Lord, a madman. And verily, for you (O Muhammad ﷺ) will be an endless reward. And verily, you (O Muhammad ﷺ) are on an exalted standard of character." (68:1-4),

﴿وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ ﴾ (النحل: ١٠٣)

"And indeed We know that they say: "It is only a human being who teaches him (Muhammad ﷺ)" The tongue of the man they refer to is foreign, while this (the Qur'ân) is a clear Arabic tongue." (16:103).

Comparing his miracles ﷺ to those of Prophet Hûd ﷺ:

Abû Nu'aim said that Allâh the Almighty, destroyed the people of *Hûd* with the barren wind, sent as a punishment because of their disbelief. On the other hand, the Messenger of Allâh was given victory by means of the wind at the battle of the Confederates *(al-Ahzâb), as Allâh said:*

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا﴾ (الأحزاب: ٩)

"O you who believe! Remember Allâh's Favor to you, when there came against you hosts, and We sent against them a wind and forces that you saw not. An Allâh is Ever All-Seer of what you do." (33:9).

The Messenger ofAllâh ﷺ also said, assuring this fact: ***"I was granted victory with as-Sabâ (Easterly wind -which frightened the enemy) and the nation of 'Âd was destroyed by ad-Dabûr (Westerly wind)."***[119]

Comparing his miracles ﷺ to those of Prophet

[119] Narrated by *al-Bukhârî in the Book of : "al-Istisqâ' (invoking Allâh for rain)."*

***Sâlih* ﷺ:**

Abû Nu'aim said that if someone says that Allâh gave Prophet *Sâlih* a she-camel, which came out of a rock, as a miracle, and gave it a right to drink (water) on a certain day, and his people a right to drink (water) on a certain day, we could say that Allâh also gave ***Muhammad*** ﷺ something similar, or even more. The she-camel of the Prophet *Sâlih* neither spoke to him nor testified that he was a Messenger of Allâh, while on the other hand the camel testified that ***Muhammad*** is the Messenger of Allâh and complained to him about his owners who did not feed him properly and who wanted to slaughter him. It was also narrated that before the advent of his Message, the stones used to salute him, as did the trees.

***Comparing his miracles ﷺ to those of Prophet Ibrâhîm* ﷺ:**

Imâm az-Zamalkânî (may Allâh bestow His mercy upon him) said: "As for the fire which subsided when Ibrâhîm ﷺ*, was thrown into it – and did not burn him- it was also reported that the fire of Persia subsided when the Prophet* ﷺ *was born, i.e. forty years before His Message. The fire of Ibrâhîm, subsided when he came in direct contact with the fire, while the fire of Persia, subsided even though it was far away from him in space and time.*

Abû Nu'aim said: *"But if someone says: Ibrâhîm was exclusively given the status of Khillâh (intimate friendship or love) besides being given the status of Prophethood, we answer him by saying that Allâh has taken Muhammad as a Khalîl (the one whose love is the strongest and most intimate of all people, and is superior than a friend or a beloved one) and was also loved in a superior way by Allâh. Imâm Muslim narrated on the authority of Ibn Mas'ûd who said: "The Messenger of Allâh said:* ***"If I were to take a Khalîl, other than my Lord, I would have definitely chosen Abû Bakr as such, but he is my brother and my companion and Allâh, Exalted and Glorious, has taken your brother and companion (meaning the Prophet himself) as a Khalîl."***[120]

Imâm Muslim narrated on the authority of Ubayy Ibn Ka'b that the Messenger of Allâh ﷺ said, in a long Hadîth: "...... ***it was again conveyed to me for the third time to recite in seven dialects And (I was further told) : "You have sought for every reply that I sent you, which you should seek from Me. I said: "O Allâh! Forgive my people, forgive my people and I have deferred the third one for the day on which the entire creation will turn to me,***

---

[120] Narrated by *Muslim in the Book of : "The merits of the Companions."*

including even Ibrâhîm (for intercession)"[121]. This Hadîth assures us that the Messenger of Allâh ﷺ has a higher status, as everybody will turn to him on that Day (of Judgment). It also indicates that Prophet *Ibrâhîm* is the best after the Messenger of Allâh ﷺ, as he mentioned no one else in the *Hadîth*.

The visions of Ibrâhîm and those of the Prophet ﷺ:

The verses of the Qur'ân which say:

﴿وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ﴾ (الأنعام: ٧٥)

"Thus did we show Ibrâhîm the kingdom of the heavens and the earth that he be one of those who have Faith with certainty" (6:75),

and the following verses);

Allâh the Almighty also said about *Muhammad* ﷺ:

﴿سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلاً مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ ءَايَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ﴾ (الإسراء: ١)

"Glorified (and Exalted) be He (Allâh) Who took His slave (Muhammad ﷺ) for a

[121] Narrated by *Imâm Muslim in the Book of : "The prayer of travellers."*

journey by night from the Holy mosque (at Makkah) to Al-Aqsâ mosque (in Jerusalem), the neighborhood whereeof, We have blessed, in order that We might show him (Muhammad ﷺ) of Our (evidences). Verily, He is the All-Hearer, the All-Seer" (17:1).

Many *Ahâdîth (traditions)* actually provide us with details of all the visions, which the Prophet ﷺ saw on the night journey *(al-Isrâ' and the Mi'râj)*, that will be mentioned later on.

Comparing the patience of the Prophet ﷺ to the patience of Ya'qûb (Jacob):

Imâm Ibn Hâmid, made a comparison between the trial which *Ya'qûb* faced when he lost his son *Yûsûf* ﷺ, his patience and his seeking help from Allâh (though his continuous *Du'â')*, and the trial which the Prophet ﷺ faced when he lost his son *Ibrâhîm* and his patience and contentment with Allâh's Divine decree when he said: ***"The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord, O Ibrâhîm! Indeed we are grieved by your separation."***[122]

Imâm Ibn Kathîr then added: *"And I say, more than that , the three daughters of the Prophet* ﷺ

[122] Narrated by *al-Bukhârî in the Book of : "The Funerals).*

Ruqayyah, Umm Kulthûm and Zainab, died during his lifetime as did his uncle Hamzah (The lion of Allâh) who was killed and mutilated (after his death) on the Day of Uhud, but he also met all these calamities with patience and contentment."

The signs which were given to Mûsâ (Moses) ﷺ:

The greatest signs which were given to *Mûsâ,* were the nine signs which were mentioned in *Sûrah al-Isrâ':* ***"And indeed We gave to Mûsâ nine clear signs..." (17:101).*** As mentioned earlier, those signs are : the stick which turned into a snake, his hand which when inserted into his pocket and taken out, shines like a moon, his *Du'â'* on his people which was answered when Allâh the Almighty punished them with: the flood, locusts, lice, frogs, blood, drought, and the shortage of fruit (and crops..), (most of them are mentioned in *Surat al-A'râf "7:130-133".* Of the signs which *Mûsâ was* given also includes, splitting of the sea into two parts to save *Banî Isrâ'îl*, sending down to them *"Al-Manna" (a kind of sweet gum) and "As-Salwâ" (a kind of bird).* Also, when *Mûsâ* asked for water for his people, he was asked to strike the stone with his stick and thereupon, water gushed from twelve springs, and more signs such as the story of the cow, which was mentioned in *Sûrah "al-Baqarah (the cow)."*

A comparison between the stick of Mûsâ and the Tasbîh (glorifying Allâh) of the stones in the hand of the Prophet ﷺ and the blessed people of his nation:

Concerning the stick of *Mûsâ, Imam Ibn az-Zamalkânî* said: *"As for the stick of Mûsâ which turned into a live reptile (the snake), the stones (which are solid matter) glorified Allâh (said Tasbîh) in the hands of the Prophet ﷺ ."* We mentioned earlier the *Hadîth* which was narrated by *Imâm al-Baihaqî on the authority Abû Dharr who reported that the stones glorified Allâh in the hands of the Prophet ﷺ, and said: "...He took them (the stones) in his palm, and they started to glorify (say Tasbîh) Allâh, until we heard them moaning (like the trunk of the date-palm). When the Messenger of Allâh ﷺ put them down, they became silent. The Prophet ﷺ then took them and put them in the palm of Abû Bakr, and they started glorifying Allâh (saying Tasbîh) until we heard them moaning (like the trunk of the date-palm), and when he put them down they became silent. The Messenger of Allâh took them again and put them in the hand of 'Umar, and they started to glorify Allâh, until we heard them crying like the trunk of the date-palm, and when he put them down they became silent. The Prophet ﷺ then put them in the had of 'Uthmân, and they started to glorify Allâh until we heard them moaning like the trunk of the*

date-palm, and then he put them down, so they became silent. The Prophet ﷺ then said: ***"This is the Khilâfah (succession) of Prophethood"***

Things made of solid matter speak to him ﷺ:

We mentioned earlier under the heading ***"Miracles related to the earth"*** many traditions which provided details about this incident such as the *Hadîth* narrated by *al-Bukhârî* on the authority of *Ibn Mas'ûd* that they heard the food glorify Allâh (say *Tasbîh)* while being eaten by the Prophet ﷺ . Also the stones saluted him, as was reported by *Imâm Muslim on the authority of Jâbr who said that the Prophet ﷺ said:* ***"I recognize a stone in Makkah which used to salute me before my advent as a Prophet and I recognize that stone even now".*** We also mentioned the *Hadîth* of the tree which came along when the Prophet called it, and the two trees which joined when ordered by the Prophet ﷺ as in the *Hadîth* reported by *Imâm Muslim on the authority of Jâbir who said in a long Hadîth: ".......Allâh's Messenger ﷺ went to one of them and took hold of one of its twigs and said:* ***"Follow me (i.e. be under my control) by the permission of Allâh",*** *and so it followed him like a camel who has its nose string in the hand of its rider. And then he came to the second tree and took hold of one of its twigs and said:* ***"Follow me by the permission of Allâh",*** *and so it followed him, just as the first one*

had done. When he came in the middle of the two trees he joined together the two twigs and said: ***"Join with the permission of Allâh",*** *and so they joined together.." (mentioned under the heading:* ***"The food multiplies in amount in his hand ﷺ".***

The Messenger of Allâh ﷺ also called upon a bunch of dates (on a palm tree), which came jumping between his hands as in the narration reported by *Imâm al-Baihaqî on the authority of Ibn 'Abbâs* who said: *"....The bunch of dates came down the palm tree until it fell onto the ground, and kept on jumping until it came between the hands of the Prophet ﷺ. When the Messenger of Allâh ﷺ ordered it to go back, it then went back to its place on the palm tree. The man (from Banî 'Âmir) then said: "I testify that you are the Messenger of Allâh", and he embraced Islâm".*

We have also mentioned the *Hadîth* narrated by *Imâm al-Bukhârî on the authority of Jâbir* about the weeping of the pulpit on missing the Prophet ﷺ.

Drawing a comparison between Mûsâ ﷺ talking to Allâh and the night journey of the Prophet ﷺ and seeing His Lord:

Imam Muslin narrated on the authority of *Abû Dharr, who said: "I asked the Messenger of Allâh ﷺ: "Did you see your Lord? (meaning on the night journey) He said ﷺ :* ***"He is a Light; how could I***

see him?"[123] Also when *Mûsâ* talked to His Lord at *Sinai*, he asked to see His Lord, but he was not granted what he had asked for.[124] The Messenger of Allâh ﷺ also talked to Allâh on the night journey of the *Isrâ*', and saw a light as mentioned in the *Hadîth* narrated by *Muslim*.

Imâm Ibn Hâmid also mentioned those events in his book and added: *"And if Allâh Almighty said to Mûsâ:*

﴿وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَى عَيْنِي﴾ (طه:٣٩)

"And I endued you with love from Me, in order that you may be brought up under My Eye." (20:39),

He said to His Messenger ﷺ:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ (آل عمران: ٣١)

"Say (O Muhammad ﷺ to mankind): "If

---

[123] Narrated by *Imâm Muslim in the Book of: "Faith"*.

[124] This event was mentioned in the Qur'ân as Allâh Almighty says: ***"And when Mûsâ came at the time and place appointed by Us, and his Lord spoke to him, he said: "O my Lord! Show me (Yourself) ,that I may look upon You." Allâh said: "You cannot see Me, but look upon the mountain. If it stands still in its place then you shall see Me." So, when his Lord appeared to the mountain, He made it collapse to dust, and Mûsâ fell down unconscious. Then when he recovered his senses he said: "Glory be to You, I turn to you in repentance and I am the first of the believers." (7:143) (translator).***

you love Allâh then follow me , Allâh will love you and forgive you of your sins. And Allâh is Oft-Forgiving, Most Merciful." (3:31)."

Allah told us about the white, shining hand of Musa, as one of the signs which supported him in his struggle with the Pharoah:

﴿اسْلُكْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ وَاضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ فَذَانِكَ بُرْهَانَانِ مِنْ رَبِّكَ إِلَى فِرْعَوْنَ وَمَلَئِهِ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ﴾ (القصص: ٣٢)

"Put your hand in your bosom it will come forth white without a disease, and draw your hand close to your side to be free from fear. These are two signs from your Lord to Fir'aun (Pharaoh) and his chiefs. ...." (28:32),

Allâh the Almighty gave His Messenger a more glorious sign, which is the splitting of the moon, which was reported in the Qur'ân and the *Sunnah*. *Imâm Ibn Hâmid* says, commenting on the story of the shining hand of Prophet *Mûsâ*, that the face of the Prophet ﷺ, as the companions described him, when he felt pleased with something, his face shone like a full moon. *Imâm al-Bukhârî* narrated on the authority of *Ka'b Ibn Mâlik who said in a long Hadîth: "..... for whenever Allâh's Messenger* ﷺ

was happy, his face used to glitter, as if it was a piece of the moon.."[125]

We also mentioned under the merits of the companions, the story of the two companions *"Usaid bin Hudair and Abbâd bin Bishr,"* who went out of the house of the Prophet ﷺ on a very dark night, and each of them had a stick in his hand. The stick of one of them lit the way for them and when they parted, the other stick started also to light the way for the other one (narrated by *Imâm 'Abdur-Razzâq)*. We also mentioned (under the same heading) the story of the companion whose fingers lit the way for him (as narrated by *Imâm al-Bukhârî* in his book *"at-Târîkh (the History")*.

Comparing his miracles ﷺ to those of the Prophet Idrîs ﵇:

Imam Abû Nu'aim, as many of the *Tafsîr* (Qur'ân Exegesis) scholars consider that *Idrîs* is one of the Prophets who were sent to *Banî Isrâ'îl,* while the genealogists consider that he comes before *Noah* in his lineage which is traced to *Adam* ﵇, and they believe that this is what is meant in the verse:

﴿وَرَفَعْنَاهُ مَكَانًا عَلِيًا﴾ (مريم: ٥٧)

125 Narrated by *Imâm al-Bukhârî in the Book of : "The merits of the Prophet* ﷺ*."*

"And We raised him to a high status" (19:57).

Nevertheless, our Messenger ﷺ was given a status which is mush higher than that, as he is mentioned highly, both in this and life and in the Hereafter, as Allâh Almighty said: ***"And raised high your fame?" (94:4).*** It is well known that his name ﷺ is mentioned at each call for the prayer, five times each day, in the East and West parts of the earth, when the caller says: *"I testify that there is no God but Allâh and that Muhammad is His Messenger."* So, his name is forever mentioned together with the name of *Allâh* at each call for the prayer *(Adhân)*.

The status of the Prophet ﷺ over the other Messengers of Allâh will be made manifest on the Day of Judgment, as he was promised the Station of Praise and Glory *(al-Maqâm al-Mahmûd),* which Allâh promised him ﷺ. *Imâm al-Bukhârî* narrated on the authority of *Anas* ﷺ *who said: "The Messenger of Allâh* ﷺ *said:* ***"The believers will be kept (waiting) on the Day of Resurrection so long that they will become worried and say, "Let us ask somebody to intercede for us with our Lord so that He may relieve us from our place." Then they will go to Adam and say: "You are Adam, the father of the people. Allâh created you with His own Hand and made you reside in His Paradise and ordered His angels to prostrate before you, and taught you***

the names of all things. Will you intercede for us with your Lord so that He may relieve us from this place of ours? Adam will say: "I am not fit for this undertaking". He will mention the mistake he had committed, i.e. his eating of the tree though he had been forbidden to do so. He will add: "Go to Noah, the first prophet sent by Allâh to the people of the Earth." The people will go to Noah who will say: "I am not fit for this undertaking. He will mention the mistake which he had made, i.e. his asking his Lord without knowledge." He will say (to them): "Go to Ibrâhîm Khalîl ar-Rahmân." They will go to Ibrâhîm who will say: "I am not fit for this undertaking." He will mention three words by which he told a lie, and say (to them): "Go to Moses a slave whom Allâh gave the Torah and to whom he spoke directly and brought near Him for conversation: "They will go to Moses who will say: "I am not fit for this undertaking He will mention the mistake he made, i.e. killing a person, and will say (to them): "Go to Jesus, Allâh's slave and His Apostle, and a soul created by Him and His word." They will go to Jesus who will say: "I am not fir for this undertaking but you'd better go to Muhammad the slave whose past and future sins have been forgiven by Allâh." So, they will come to me, and I will ask my Lord's permission to enter His House and then I will be permitted. When I see Him I will fall down in prostration before Him, and He

will leave me (in prostration) as long as He will , and then He will say: "O Muhammad! Lift up your head and speak for you will be listened to, and intercede for your intercession will be accepted, and ask (for anything) for it will be granted." Then I will raise my head and glorify my Lord with certain words of praise, which He has taught me. Allâh will put a limit for me (to intercede for a certain type of people). I will take them out and make them enter Paradise." Qatâdah said: I heard Anas saying that the Prophet said: *"I will go out and take them out of Hell (Fire) and let them enter Paradise, and then I will return and ask my Lord for permission to enter His House and I will be permitted. When I will see Him, I will fall down in prostration before Him, and He will leave me (in prostration) as long as He will let me (in that state), and then He will say: "O Muhammad! Lift up your head and speak for you will be listened to, and intercede for your intercession will be accepted, and ask (for anything) for it will be granted." The Prophet ﷺ added: "So, I will raise my head and glorify my Lord with certain words of praise, which He has taught me. Then I will intercede and He will put a limit for me (to intercede for a certain type of people). I will take them out and make them enter Paradise."* Qatâdah added: I heard Anas saying that the Prophet said: *"I will go out and take them out of Hell (Fire) and let them enter Paradise, and I will*

return for the third time and will ask my Lord for permission to enter His House, and I will be allowed to enter. When I will see Him, I will fall down in prostration before Him, and He will leave me (in prostration) as long as He will let me (in that state), and then He will say: "O Muhammad! Lift up your head and speak for you will be listened to, and intercede for your intercession will be accepted, and ask (for anything) for it will be granted." So, I will raise my head and praise Allâh as He has taught me, and then I will intercede and He will put a limit for me (to intercede for a certain type of people). I will take them out and let them enter Paradise." *Qatâdah said: I heard Anas saying that the Prophet said:* ***"I will go out and take them out of Hell (Fire) and let them enter Paradise, till none will remain in the Fire except those whom the Qur'ân will imprison (i.e. those who are destined for eternal life in the Fire."*** *The narrator then recited the verse:* ***"It may be that your Lord will raise you to a Station of Praise and Glory" (17:79).*** *The narrator added: "This is the Station of Praise of Glory, which Allâh has promised to your Prophet ﷺ ." (i.e. this station of intercession).*[126]

As mentioned earlier, all the previous Messengers gave prophecies of His Message ﷺ. The

[126] Narrated by *Imâm al-Bukhârî in the Book of : "Tawhîd (Monotheism).*

Messenger of Allâh ﷺ, lead all the Prophets in a congregational prayer on the night of *Isrâ' (the night journey) the details of which will be provided later.* Moreover, His religion ﷺ, i.e. *Islâm,* will remain until the Day of Judgment as no other religion will abrogate or replace it.

Comparing his miracles ﷺ to those of Prophet Dawûd ﷺ:

Allâh the Almighty said:

﴿اصْبِرْ عَلَى مَا يَقُولُونَ وَاذْكُرْ عَبْدَنَا دَاوُدَ ذَا الأَيْدِ إِنَّهُ أَوَّابٌ (١٧) إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالإِشْرَاقِ(١٨) وَالطَّيْرَ مَحْشُورَةً كُلٌّ لَهُ أَوَّابٌ (١٩)﴾ (ص:١٧-١٩)

"...and remember our slave Dawûd, endued with power. Verily, he was ever oft-returning in all matters and in repentance (toward Allâh). Verily, We made the mountain to glorify Our Praises with him (Dawûd) after midday till sunset and after sunrise till mid-day" (38:17-19),

and

﴿وَلَقَدْ ءَاتَيْنَا دَاوُدَ مِنَّا فَضْلاً وَلَقَدْ ءَاتَيْنَا دَاوُدَ مِنَّا فَضْلًا يَاجِبَالُ أَوِّبِي مَعَهُ وَالطَّيْرَ وَأَلَنَّا لَهُ الْحَدِيدَ(١٠)أَن اعْمَلْ سَابِغَاتٍ وَقَدِّرْ فِي السَّرْدِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ(١١)﴾ (سبأ:١٠-١١)

"And indeed We bestowed grace on Dawûd from us (saying): "O you mountains Glorify (Allâh) with him! And you birds (also) ! And We made the iron soft for him. Saying: "Make you perfect coats of mail, balancing the rings of chain armor, and work you (men) righteousness. Truly, I am All-Seer of what you do." (34:10-11).

Allâh the Almighty made the birds and the mountains glorify Allâh with him, and he never used to eat except from the work of his own hands. Our Messenger ﷺ also used to recite the Qur'ân with a very beautiful voice. *Jubair Ibn Muṯ'am* said that Prophet ﷺ read *Sûrat at-Tîn* in the *Maghrib* prayer, and that he had never heard a more beautiful voice in his life.

If the birds and the solid mountains said *Tasbîẖ* with Prophet *Dawûd,* then the companions heard the *Tasbîẖ* of the stones in the palm of the Prophet ﷺ as mentioned above. *Imâm al-Bukhârî* also narrated on the authority of *Ibn Mas'ûd* that they used to hear the *Tasbîẖ* of the food in the hands of the Prophet ﷺ, i.e. while he was eating. We also mentioned earlier the story of the poisoned sheep, which informed him ﷺ about its being poisoned (under the section of the miracles related to animals). No doubt that the *Tasbîẖ* of small solid stones, which have no holes,

is more strange than that of the mountains, which contain many holes and caves, as they normally respond by echoing high pitched sounds.

We know that Prophet *Dawûd* ﷺ ate from the work of his own hands, as did the Messenger of Allâh ﷺ. He used to pasture sheep for the people of Makkah, and he used to say ﷺ that all the Prophets used to be shepherds. He also went to Syria for trade on behalf of *Khadîjah* (May Allâh be pleased with her).

Allâh the Almighty also said about *Dawûd:* **"... *and gave him wisdom and sound judgment in speech and decision." (38:20).*** The wisdom which was given to the Prophet , was more perfect than what was given to all the previous Prophets, as his *Sharî'ah* ﷺ, is the most perfect as well as being the final one. *Imâm al-Bukhârî* also narrated on the authority of *Abû Hurairah that the Prophet ﷺ said:* ***"I have been sent with the shortest expressions bearing the most comprehensive meanings and I have been made victorious with terror (cast in the hearts of the enemy), and while I was sleeping, the keys of the treasures of the world were brought to me and put in my hand."***[127]

Comparing his miracles ﷺ to those of Prophet

[127] Narrated by *al-Bukhârî* in the Book of *"Jihâd"*.

***Sulaimân* ﷺ:**

Allâh the Almighty said in the Qur'ân:

﴿فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ (٣٦) وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَغَوَّاصٍ (٣٧) وَءَاخَرِينَ مُقَرَّنِينَ فِي الْأَصْفَادِ (٣٨) هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ (٣٩) وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَى وَحُسْنَ مَآبٍ (٤٠)﴾ (ص:٣٦-٤٠)

"So, We subjected to him the wind, it blew gently to his order whithersoever he willed. And also the devils from the Jinns every kind of builder and diver. And also others bound in fetters. This is Our gift, so spend you or withhold, no account will be asked. And verily, he enjoyed a near access to Us, and a good final return (Paradise)." (38:36-40),

and said:

﴿وَلِسُلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا وَكُنَّا بِكُلِّ شَيْءٍ عَالِمِينَ (٨١) وَمِنَ الشَّيَاطِينِ مَنْ يَغُوصُونَ لَهُ وَيَعْمَلُونَ عَمَلاً دُونَ ذَلِكَ وَكُنَّا لَهُمْ حَافِظِينَ (٨٢)﴾ (الأنبياء: ٨١-٨٢)

"And to Sulaimân the wind strongly raging, running by his command towards the land which We had blessed. And of

everything We are the All-Knower . And of the devils were some who dived for him, and did other work besides that; and it was We Who guarded them." (21:81-82).

Allâh the Almighty also said:

﴿وَلِسُلَيْمَانَ الرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ وَمِنَ الْجِنِّ مَنْ يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ وَمَنْ يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ(١٢)يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِيبَ وَتَمَاثِيلَ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ رَاسِيَاتٍ اعْمَلُوا ءَالَ دَاوُدَ شُكْرًا وَقَلِيلٌ مِنْ عِبَادِيَ الشَّكُورُ(١٣)﴾ (سبأ: ١٢-١٣)

"And to Sulaimân the wind, its morning (stride from sunrise till midnoon) was a month's (journey) and its afternoon (stride from the midday decline of the sun to sunset) was a month's (journey). And We caused a fount of (molten) brass to flow for him, and there were jinns that worked in front of him, by the Leaves of his Lord, and whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire. They worked for him what he desired (making) high rooms, images, basins as large as reservoirs, and

(cooking) cauldrons fixed (in their places). "Work you, O family of Dawûd with thanks! But few of My slaves are grateful." (34:12-13).

It is true that Allâh the Almighty subjected the wind to His Messenger *Sulaimân,* but the Qur'ân also mentioned in *Surat al-Ahzâb* (The confederates) that Allâh, Glorified be He, granted His Prophet ﷺ victory over his enemy through the wind, which was sent against them. Allâh the Almighty says in the Qur'ân:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا﴾ الأحزاب: (٩)

"O you who believe! Remember Allâh's Favor to you, when there came against you hosts, and We sent against them a wind and forces that you saw not. And Allâh is Ever All-Seer of what you do." (33:9)

Imâm Muslim narrated on the authority of *Ibn 'Abbâs* that the Prophet ﷺ said: ***"I was granted victory with As-Sabâ (Easterly wind, which frightened the enemy) and the nation of 'Âd was destroyed by Ad-Dabûr (Westerly wind)."*** *Imâm al-Bukhârî* also narrated on the authority of *Jâbir bin*

'Abdullâh that the Prophet ﷺ said (in a long *Hadîth)* : ***"I have been given five things which were not given to any one else before me:***

1. Allâh made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey...... ".

The other miracle of *Sulaimân,* which was the subjection of the devils and the Jinn to him, to work as he ordered them to do, was mentioned in the verse reported above. Allâh the Almighty sent angels to fight with His Messenger ﷺ on many occasions, like on the Days of *Uhud, Badr, al-Ahzâb* and on the day of *Hunain. Imâm al-Bukhârî* narrated on the authority of *Abû Hurairah* that the Prophet ﷺ said: ***"A strong demon from the Jinns came to me yesterday suddenly, so as to spoil my prayer, but Allâh enabled me to overpower him, and so I caught him and intended to tie him to one of the pillars of the Mosque so that all of you might see him, but I remembered the invocation of my brother Sulaimân "And grant me a kingdom such as shall not belong to any other after me (38:35) so I let him go cursed."***[128]

Allâh also sent a group of the *Jinn* to hear the Qur'ân as is stated in *Surah al-Ahqâf* and they actually believed in his Message ﷺ and returned to

[128] Narrated by *al-Bukhârî* in the Book of : *"The Prophets".*

their people straightaway to warn them and call them to embrace Islâm, as the Prophet ﷺ was sent to mankind and to the *Jinn*. Allâh the Almighty says:

﴿وإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْءَانَ فَلَمَّا حَضَرُوهُ قَالُوا أَنْصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَى قَوْمِهِمْ مُنْذِرِينَ﴾ (الأحقاف: ٢٩)

"And (remember) when We sent towards you a group of the Jinn, listening to the Qur'ân, when they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners." (46:29).

Comparing his miracles ﷺ to those of tProphet 'Îsâ (Jesus) عليه السلام:

The Qur'ân tells us about the miracles that Allâh the Almighty bestowed upon *'Îsâ (Jesus)* عليه السلام, in many *Surahs*, including the verse which states:

﴿وَرَسُولاً إِلَى بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الأَكْمَهَ وَالأَبْرَصَ وَأُحْيِي الْمَوْتَى بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لآيَةً لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾ (آل عمران: ٤٩)

"And will send a Messenger to the Children of Isrâ'îl (saying): "I have

come to you with a sign from your Lord, that I design for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by Allâh's Leave; and I heal him who was born blind and the leper and I bring the dead to life by Allâh's Leave....." (3:49).

We have mentioned earlier in this book, many traditions, which mentioned that the Prophet ﷺ spoke to solid stones (that saluted him) and how the trunk of the date-palm tree moaned when the Prophet started to use a pulpit, instead of standing beside it. We also mentioned the *Hadîth* about the poisoned sheep, which told the Prophet ﷺ that the Jews poisoned it with the intention to kill him. So, if bringing a dead person back to life (by Allâh's leave) is a wondrous sign, then giving life to a solid stone, who never had a living soul, is even more wondrous. Also on the Day of *Uhud* as narrated by *Ibn Hishâm* (who wrote the Biography of the Prophet ﷺ) *Qatâdah* (one of the companions) was hit in his eye which fell onto his cheek, but the Prophet ﷺ took it in his honorable hand and put it back in its place. By the will of Allâh it was cured and he continued to see with his eye as before.

The story of the blind man who regained his sight with the Du'â' of the Prophet ﷺ:

Imâm al-Baihaqî related on the authority of *'Uthmân bin Hunaif* who said: *"I heard the Prophet ﷺ when a blind man came to him and complained to him that he had lost his sight. The man said to the Prophet ﷺ: "O Messenger of Allâh! I do not have anyone to lead me (as I am a blind man) and it has become difficult for me to keep going". The Messenger of Allâh ﷺ then said:* ***"Go and make Wudû' (ablution) and pray two Rak'as and say: "O Allâh! I ask You and turn to you by the dignity of your Prophet Muhammad ﷺ, the Messenger of mercy. O Muhammad! I turn to my Lord, by your dignity (and honor), to return back my sight to me. O Allâh! I ask You for his intercession (for me)."*** *'Uthmân said: "By Allâh, we did not leave our place, and we did not remain there for long, except that the man came in as if he had never suffered from any disease".*

Seventh The Night Journey of al-Isrâ' and al-Mi'râj:

The Night journey refers to the miraculous journey of the Prophet ﷺ from *Makkah to al-Aqsâ Mosque in Jerusalem* and his Ascent through the Heavens. Allâh the Almighty says in the Qur'ân:

﴿سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلاً مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ ءَايَاتِنَا إِنَّهُ هُوَ

"Glorified be He (Allâh) Who took His slave Muhammad for a journey by night from al-Masjid al-Harâm (at Makkah) to al-Masjid al-Aqsâ (in Jerusalem), the neighborhood whereof We have blessed, in order that We might show him (Muhammad ﷺ) of Our signs. Verily, He is the All-Hearer, the All-Seer." (17:1).

Imâm al-Bukhâri narrated on the authority of *Anas Ibn Mâlik who reported on the authority of Mâlik Ibn Sa'sa'ah (May Allâh be pleased with them) that Allâh's Messenger ﷺ described to them his night journey saying:* ***"While I was lying in al-Hatîm or al-Hijr, suddenly someone came to me and cut my body open from here to here" and pointed to his chest. "He then took out my heart. Then a golden tray full of Belief was brought to me and my heart was washed and filled (with belief) and then returned to its original place. Then a white animal which was smaller than a mule and bigger than a donkey was brought to me."*** *Al-Jârûd (who was sitting by his side) then asked: "Was it the Bûrâq O Abû-Hamzah? Anas replied in the affirmative: "The Prophet ﷺ said:* ***"The animal's step (was so wide that it) reached the farthest point within the reach of the animal's sight. I was carried on it, and Jibrîl set out with me till we reached the nearest***

heaven. When he asked for the gate to be opened it was asked: "Who is it?" Jibrîl answered: "Jibrîl". It was asked: "Who is accompanying you?" Jibrîl replied: "Muhammad." It was asked: "Has Muhammad been sent (as a Messenger) ?" Jibrîl replied: "Yes." Then it was said: "He is welcome. What an excellent visit is his!" The gate was opened, and when I went over the first heaven, I saw Adam there. Jibrîl said (to me): "This is your father, Adam; pay him your greetings." So, I greeted him and he returned the greeting to me and said: "You are welcome, O pious son and pious Prophet." Then Jibrîl ascended with me till we reached the second heaven. Jibrîl asked for the gate to be opened. It was asked: "Who is it?" Jibrîl answered: "Jibrîl". It was asked: "Who is accompanying you?" Jibrîl replied: "Muhammad." It was asked: "Has Muhammad been sent (as a Messenger)?" Jibrîl replied: "Yes." Then it was said: "He is welcome. What an excellent visit is his!" The gate was opened, and when I went over the second heaven, there I saw Yahyâ (John) and 'Îsâ who were cousins. Jibrîl said (to me): "These are Yahyâ and 'Îsâ; pay them your greetings." So, I greeted them and both of them returned my greetings and said: "You are welcome, O pious brother and pious Prophet." Then Jibrîl ascended with me to the third heaven and asked for its gate to

be opened. It was asked: "Who is it?" Jibrîl answered: "Jibrîl". It was asked: "Who is accompanying you?" Jibrîl replied: "Muhammad." It was asked: "Has Muhammad been sent (as a Messenger)?" Jibrîl replied: "Yes." Then it was said: "He is welcome. What an excellent visit is his!" The gate was opened, and when I went over the third heaven, there I saw Yûsif. Jibrîl said (to me): "This is Yûsif; pay him your greetings." So, I greeted him and he returned my greetings to me and said: "You are welcome, O pious brother and pious Prophet." Then Jibrîl ascended with me to the fourth heaven and asked for its gate to be opened. It was asked: "Who is it?" Jibrîl answered: "Jibrîl". It was asked: "Who is accompanying you?" Jibrîl replied: "Muhammad." It was asked: "Has Muhammad been sent (as a Messenger)?" Jibrîl replied: "Yes." Then it was said: "He is welcome. What an excellent visit is his!" The gate was opened, and when I went over the fourth heaven, there I saw Idrîs. Jibrîl said (to me): "This is Idrîs; pay him your greetings." So, I greeted him and he returned my greetings to me and said: "You are welcome, O pious brother and pious Prophet." Then Jibrîl ascended with me to the fifth heaven and asked for its gate to be opened. It was asked: ""Who is it?" Jibrîl answered: "Jibrîl" It was asked: "Who is accompanying you?" Jibrîl replied:

"Muhammad." It was asked: "Has Muhammad been sent (as a Messenger) ?" Jibrîl replied: "Yes." Then it was said: "He is welcome, What an excellent visit is his!" The gate was opened, and when I went over the fifth heaven, , there I saw Hârûn. Jibrîl said (to me): "This is Hârûn ; pay him your greetings." So, I greeted him and he returned my greetings to me and said: "You are welcome, O pious brother and pious Prophet." Then Jibrîl ascended with me to the sixth heaven and asked for its gate to be opened. It was asked: ""Who is it?" Jibrîl answered: "Jibrîl". It was asked: "Who is accompanying you?" Jibrîl replied: "Muhammad." It was asked: "Has Muhammad been sent (as a Messenger)?" Jibrîl replied: "Yes." Then it was said: "He is welcome, What an excellent visit is his!" The gate was opened, and when I went over the sixth heaven, there I saw Mûsâ. Jibrîl said (to me): "This is Mûsâ; pay him your greetings." So, I greeted him and he returned my greetings to me and said: "You are welcome, O pious brother and pious Prophet." When I left him he wept. Someone asked him: "What makes you weep?" Mûsâ said: "I weep because after me there has been sent (as a Prophet) a young man whose followers will enter Paradise in greater numbers than my followers." Then Jibrîl ascended with me to the seventh heaven and asked for its gate to be

opened. It was asked: "Who is it?" Jibrîl answered : "Jibrîl" It was asked: "Who is accompanying you?" Jibrîl replied: "Muhammad." It was asked: "Has Muhammad been sent (as a Messenger)?" Jibrîl replied: "Yes." Then it was said: "He is welcome. What an excellent visit is his!" So, when I went (over the seventh heaven), there I saw Ibrâhîm. Jibrîl said (to me): "This is your father; pay him your greetings." So, I greeted him and he returned the greetings to me and said: "You are welcome, O pious son and pious Prophet." Then I was made to ascend to Sidrat al-Muntahâ (i.e. the Lote Tree of the farthest limit). Behold! There ran four rivers, two were hidden and two were visible. I asked: "What are these two kinds of rivers O Jibrîl?" He replied: "As for the hidden rivers, they are two rivers in Paradise and the visible rivers are the Nile and the Euphrates." Then al-Bait al-Mu'mûr (i.e. the Sacred House) was shown to me and a container full of wine and another full of milk and a third full of honey were brought to me. I took the milk. Jibrîl marked: "This is the Islâmic religion which you and your followers are following." Then the prayers were enjoined on me; they were fifty prayers a day. When I returned, I passed by Mûsâ who asked me: "What have you been ordered to do?" I replied: "I have been ordered to offer fifty prayers a day." Mûsâ said:

"Your followers cannot bear fifty prayers a day, and by Allâh I have tested people before you, and I have tried my level best with Banî Isrâ'îl (in vain). Go back to your Lord and ask to reduce the burden for your followers." So, I went back and Allâh reduced ten prayers for me. Once again I came to Mûsâ but he repeated the same as he had said before. So again I went back to Allâh and He reduced ten more prayers. When I went back to Mûsâ he said the same, so I went back to Allâh and He ordered me to observe ten prayers a day. When I came back to Mûsâ, he repeated the same advice, so I went back to Allâh and was ordered to observe five prayers a day. When I came back to Mûsâ he said: "What have you been ordered?" I replied: "I have been ordered to observe five prayers a day." He said: "Your followers cannot bear five prayers a day, and no doubt I have experience of the people before you, and I have tried my level best with Banî Isrâ'îl so go back to your Lord and ask to reduce the burden on your followers." I said: "I have requested so much of my Lord that I feel ashamed, but I am satisfied now and surrender to Allâh's order." When I left, I heard a voice saying: "I have passed My Order and have reduced the burden of My Worshippers."[129]

[129] Narrated by *al-Bukhârî in the Book of "The Merits of al-Ansâr."*

The *Hadîth* of *al-Isrâ'* was narrated by more than 20 of the companions of the Prophet ﷺ, and was reported in all the books of the *Hadîth*.

The Prophet ﷺ prays at al-Aqsâ mosque before ascending to heaven:

Imâm Muslim narrated on the authority of Anas Ibn Mâlik who said the Messenger of Allâh ﷺ said: " ***I was brought al-Burâq, who is an animal white and long, larger than a donkey but smaller than a mule, who would place his hoof at the farthest point within the reach of its sight. I mounted it and came to Bait al-Mqdis (al-Aqsâ) in Jerusalem, then tied it by the ring used by the Prophets. I entered the Mosque and prayed two Rak'at in it, and then came out and Jibrîl brought me a vessel of wine and a vessel of milk. I chose the milk, and Jibrîl said: "You have chosen the Fitrah (natural instinct)."***[130]

Ibn Hishâm reported in his *Seerah* (Biography of the Prophet ﷺ) that the next morning, after the Prophet ﷺ returned to *Makkah*, he told the *Quraishites* about what had happened. Most of them said: *"By Allâh This is clear nonsense! A caravan takes a month to go to Syria and another to return, did Muhammad go and return in one night?"* Some people asked *Abû Bakr: "What do you think of your*

[130] Narrated by *Muslim in the Book of : "Faith".*

friend Abû Bakr? He alleges that he went to al-Aqsâ Mosque last night, offered prayer in it , and returned to Makkah." He answered that they were lying about the Prophet ﷺ, but they asserted the truth of the story and said that he was there in the mosque telling the people about it. Abû Bakr said: "By Allâh, if he says so, then it is true. And what is amazing in that? By Allâh, he tells me that a revelation from Allâh comes down to him from the heavens to the earth in an hour of a day or night and I do believe him, and that is more uncommon than that at which you wonder!" He then went to the Prophet ﷺ, and knew that these reports were true. Abû Bakr said: "O Prophet of Allâh, have you told the people that you went to al-Aqsâ Mosque last night?" The Messenger of Allâh ﷺ, answered in the affirmative, so Abû Bakr said: "O Prophet of Allâh , describe it to me, for I have been there." The Prophet ﷺ, said: ***"It has been elevated to me so as to be able to see it."*** *He ﷺ, kept on describing it, while Abû Bakr said: "This is true. I verify that you are the Messenger of Allâh", until he had finished the description. Then the Prophet said:* ***"And you, Abû Bakr, are as-Siddîq (the verifier of truth)."*** *Since then he was entitled "As-Siddîq".*

There is no wonder that this journey is one of the greatest miracles of the Prophet ﷺ, regarding all the courses of the journey, which took place

overnight. The fact that the Prophet ﷺ, ascended to the seventh heaven is in itself a great miracle, but what makes it even greater is that he met the previous Prophets who were sent before him after they had actually died, and spoke to them as they already knew that he ﷺ would be sent after them. Muslim scholars also like to stress the fact that it was on that night, that the prayer (which is the most important daily worship of the Muslim) was enjoined on the Muslims, i.e. it was ordained directly from Allâh the Almighty, to His Messenger ﷺ, and not through the Divine Revelation through *Jibrîl* which reflects the crucial importance of prayer in Islâm. One of the contemporary biographers of the *Seerah* of the Prophet ﷺ, commented on his seeing the Nile and the Euphrates in Paradise saying: *"The Prophet said that he saw two visible rivers -the Nile and the Euphrates- and two hidden ones. It appears that the two visible rivers, the Nile and the Euphrates, symbolically describe the area in whose fertile valleys, Muhammad's Message would settle, and the people whereof would always remain adherent standard bearers of Islâm that would be passed from one generation to another. This in no way suggests that they well up from Paradise."*[131]

---

[131] *Safi-ur-Rahmân al-Mubarakfûrî "ar-Rahîq al-Makhtûm" (the Sealed Nectar), (Riyad,, Saudi Arabia, Dar-us-Salâm Publications, 1st ed., 1416H-1996) pp. 149-150.*

We finally ask Allâh the Almighty to bestow His mercy upon Imâm Ibn Kathîr, the author of this book, who exerted this great effort to collect most of what has been written about the miracles of the Prophet ﷺ, (from various authentic sources). We also ask Allâh, Glorified be He to accept our humble effort in producing this book, and to guide us to the right path so that we may accompany our Prophet ﷺ,, Inshâ' Allâh, in Paradise. Amîn.

Glossary

ﷺ: *Peace and blessings of Allâh be upon him.*

عليه السلام: *Peace be upon him.*

AH: *After Hijrah (the Prophet's Emigration to Madînah).*

Ahl as- Suffah: *Many companions of the Prophet* ﷺ *who left their homes, and stayed with him to learn Islâm in Madînah. They were very poor, and so their boarding place was at the end of the mosque, where they used to sleep.*

Al-Aqsâ Mosque: *The Sacred Mosque at Jerusalem.*

Ansâr: *The companions of the Prophet from the inhabitants of Madînah.*

Da'wah: *Calling people to Islâm through the best and most suitable means.*

Dîn: *Faith and religion, which is a complete way of life.*

Dînâr: *The basic gold unit of currency.*

Dirham: *The basic silver unit of currency.*

Du'â': *Supplication.*

Hadîth: *A prophetic tradition (plural: Ahâdîth).*

Al-Isrâ' wal-Mi'râj: *The Night journey, which refers to the miraculous journey of the Prophet* ﷺ *from Makkah to Al-Aqsâ Mosque in Jerusalem and his Ascent through the Heavens.*

Istisqâ' prayer: *A Prayer which is performed to invoke Allâh for rain.*

Jibrîl: *Gabriel.*

Jihâd: *Fighting in the cause of Allâh, in order to make Allâh's word supreme.*

Al-Ka'bah: *The sacred House of Allâh in Makkah, towards which all Muslims turn their faces in prayer.*

Quraish: *One of the greatest tribes in the Pre-Islâmic Period. The Prophet Muhammad ﷺ belonged to this tribe.*

Rak'ah: *(Plural: Rak'ât), the prayer of the Muslim consists of Rak'ât each consists of one standing, one bowing and two acts of prostration.*

Sâ' *: a measure of capacity which is equivalent to 2.03 liters of food.*

Seerah: *The Biography of the Prophet ﷺ.*

Sharî□ah *: Islâmic legal and moral code.*

Shaitân: *The Arabic word for the Devil.*

Sûrah: *Any chapter of the Qur'ân is a Sûrah. (plural: Sûrahs).*

Tasbîh: *Means to glorify Allâh the Almighty by saying: Subhanallâh.*

Tawâf: *The circumbulation round the Ka'bah.*

Wudû': *Making ablution for prayer.*

Dar Al-Manarah

For Translation, Publishing &
Distribution - El-Mansoura - Egypt
Tel : 002050/384254 - Fax :2310501
Hand phone : 012/3605049
P.O.BOX : 35738

دار المنـارة

للنشـر والتوزيـع والترجمـة

مصر المنصورة - ص.ب : ٣٥٧٣٨

ت: ٠٠٢٠٥٠/٣٨٤٢٥٤ - ف : ٢٣١٠٥٠١

محمول : ٠١٢/٣٦٠٥٠٤٩

Dar Al Kotob Library Number :
2001/13172
I.S.B.N: 977 - 6005 - 16 - 5

E. mail: almanarah40@hotmail.com